CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 5, 1842. VOL. XXI.—NO. 6.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC. NO. 10.

Holiness and Assurance.—*Tune, Missionary Hymn.*

Lord, may our high vocation
Our languid spirits move;
The hope of thy salvation
All earthly hopes improve.

While sin is ever blasting
Its pleasures, while in flower,
There is a joy more lasting
Above its blighting power;

And while destruction rages
Through every scene below,
Thy ruling power assuages
The mightiest waves of wo;

And thy paternal favor
Shall give our hearts repose;
Nor shall our courage waver,
Till life and trial close. S. W.

For the Register and Observer.

JUDAS NOT PRESENT AT THE LORD'S SUPPER.

In Tract No. 172 on the 'Uses of the Communion' there is a statement which is liable, I think, to mislead some. Speaking of the 'extreme sensitiveness about its [the communion's] profanation' which some persons feel, the writer remarks that Jesus felt none of it, '*for he did not forbid Judas from partaking in it, though he knew that murder and betrayal were in his heart.*' It is this remark which I think is liable to mislead. One would infer from the whole connection that the writer believed that Judas was present at the last Supper. This we supposed had been clearly established as an incorrect opinion. If, on the other hand, the writer did not suppose Judas was present, we do not see any force in his reference to him. If he knew there was 'murder and betrayal' in his heart, he probably knew that he would leave the table before the passover meal was finished, as he did, and hence there would be no occasion of forbidding his presence at the Supper.

As there may be some doubt lingering in some minds whether Judas was not present—and as his presence is often referred to as an excuse for no Church regulation, discipline, or institution, I will throw together the evidence as it lies in my mind of the *absence* of Judas during the last Supper.

Matthew, Mark, and Luke, give an account of the institution of the Supper after the passover had been eaten. John only mentions what took place at the passover. By comparing the three first and last together we shall learn all the recorded events—what might have taken place which is not recorded it is not necessary for me to conjecture.

The simple question to be determined is—when did Judas leave the table? John says, xiii. 30, that he went out immediately when he had received the sop. If we can determine when the sop was given the question is answered. John says it was given him when they were inquiring who it was that should betray *him*—and this inquiry took place, according to Matthew and Mark, (Matt. xxvi. 21, and following—and Mark xiv. 18, and following)—while they were eating the passover.

There is but one difficulty attending this interpretation. It is that in Luke xxii. 21, it is recorded that Jesus used these words 'the hand of him that betrayeth me is with me on the table;' and the incident last mentioned by the Evangelist is the institution of the Supper. Now it is contended by some that 'the table' must be the table of the 'last supper' and not the table of the passover mentioned a few hours before. The true explanation is this. Luke mentions the institution of the Passover and the Supper without giving much account of what was said at either. Having thus mentioned the events—he goes on to narrate what was said, and the time to which the remark just quoted referred, is to the time of the Passover. For Luke goes on to say that the remark caused them to inquire among themselves who it could be that should do such a thing; and Matthew, Mark, and John testify that this inquiry was made at the Passover. Luke mentions two events, the Passover and Supper—and then relates a conversation which took place at the former. He choses to put the incidents together—and then relate what is said during this time. This Evangelist does not regard chronology so much as the others. He relates, after the account of the Supper, a controversy which took place about who should be the greatest. The *time* when this took place was not after the Supper but some days before, on the way from Jericho to Jerusalem. (See Matt. xx. 20, and Mark x. 35.) Matthew, Mark, and John have declared that the conversation which is recorded by Luke, after he had mentioned the eating of the Passover and Supper, took place while they were eating the Passover. This would be deemed conclusive as to the whole matter were there nothing more. But Luke was not accustomed to regard the order of time, else he would not have recorded, (after he had mentioned the institution of the Passover and Supper, and a conversation which was held at one of them,) a circumstance which transpired some days before—viz., the controversy about who should be the greatest. Both these facts settle the whole question as to Judas' presence at the Supper. He was clearly not there.

What inferences are to be drawn from this fact in regard to the character of those who sit at the Communion Table, we leave for others to determine. But when, by such authority, we see his presence there, appealed to in support, apparently, of a lax discipline in the Church, we cannot but show the groundlessness of any such inference, by showing that he was *not there*.

R. P. S.

EXTRACTS FROM MR. WATERSTON'S BOOK.

The following brief passages are taken from different parts of Rev. R. C. Waterston's 'Thoughts on Moral and Spiritual Culture.'

INFLUENCE OF CHILDHOOD.

When we look upon a child, we see the miniature of humanity—the very picture of our former selves. A thousand memories start up, strange associations fill our minds. We live again in the past. Dim remembrances, like half-forgotten dreams, creep over the mind; we seem looking over the very edge of time into a pre-existent state. Thus, in connexion with these sympathies, there is a powerful influence exerted by childhood—an influence which tends to soften and humanize. It lifts us out of the dusty world. It imparts innocent joy. It awakens salutary reflections. It brings before us humanity surrounded by peculiar loveliness. We look, then, upon mind as upon a landscape over which hangs a golden haze. There is no hardness or sharpness of outline. Hope weaves bright visions of the Future. Imagination hovers around, and pictures the possibilities of coming events. All glows with sunny anticipation. The Mother toils with a cheerful heart; she watches in the lonely night; she is subjected to drudgery by day; yet she meets all without a murmur—nay, feels that the child, for whom she thus labors, is her choicest blessing. The Father is filled with new power, while a noble purpose animates his mind. He thinks of his home, of the little prattlers who will climb his knee; and with this thought his labors grow light. He cares not for toil, when he can toil for such an end. He becomes a better neighbor, a better citizen, a better man; thus peaceful homes are the safeguard of the Republic, and children the guardian spirits of Humanity. These make a man love his country. They make him love life. They call out within him affections which were else unknown, and sympathies which bind him with holier ties to his race.

WHAT AN OBJECT OF INTEREST IS A NEW SOUL!

What more wonderful than to behold the phenomenon of a new soul;—to watch its first unfoldings. In after life we may see bright signs of progress, new epochs in its experience, but never its beginnings, its first thoughts, and impressions, and impulses. Who would not watch with interest a Milton or a Shakspeare, if they could be brought to us as babes, and be left to ripen under our eye. Yet many, no doubt, saw them thus, and looked upon them with no peculiar interest. Little children, very likely, carried them in their arms, and played with them as if they were mere dolls. Gradually were they taught the first words of speech, by slow degrees did they ascend from weakness to power. And yet in how few years did those infants make the earth as a new world! Their kindling words roused life in a million hearts. What a knowledge would that be which could clearly understand the entire process of such growth! It is true we may not see many such spirits as these, yet how can we tell that the very child upon which we look may not be one? And if the child before us should not here rise to such eminence, it is still a Spirit, with a whole universe around it, and eternal existence before. It is a new soul sent to work out a new destiny; to battle with coming events; to grow grim and ghastly before the hot breath of sin, or to shine in star-like beauty among the spirits of the just. A new soul; and, whatever may be its station here, it may be more illustrious, in heaven, than those who are considered greatest in the councils of men. And let it be remembered that in childhood we are permitted to see the beginning. If there are angels who have not visited the earth, though they may see souls hereafter, yet, if they cannot see childhood, then they behold not the day-break of Being. The first dawning of mind is hid from them. What a privilege might such deem it to come down, and watch, that new sight, unconscious infancy! The soul in its bud. To trace thence each unfolding affection, each expanding thought. This sight, whether seen by angels or not, is seen by us; is it not a sight to awaken interest.

THE TRUE AIM OF THE SUNDAY SCHOOL TEACHER.

The object of the Sunday school is to assist in giving religious instruction; in bringing out the spiritual nature; in teaching Christian duty. The object is good, and the result of its efforts has often been very beneficial. It has awakened a deeper interest, and infused a warmer devotion.

Perhaps in Sunday schools generally teachers have sought to impart information more than to awaken a religious spirit. Perhaps they have been too much satisfied with teaching the catechism, and talking of natural history, and Jewish customs. But though these are highly important, still, if made the principal thing, there is but little accomplished. Something more is needed. The teacher must have a faith in the spiritual nature of the child. He must believe that it has the elements requisite to form the religious character; and then he will teach with power; then he will go to the root; then he will speak through the understanding to the affections. He will consider religion as the mainspring of the intellect, and feel, that if he can make the child religious, his intellect will the quicker strengthen and expand. The true impulse to improvement is not knowledge, but the indwelling spirit of religion. The child must not only know, but feel. He must be taught to love prayer, and to follow meekly in the steps of Jesus. Natural history is well. Conversations on the Evidences are well. Catechisms are well. But they are all of little or no value, without the true spirit of religion. We should, then, bear in mind, that our work is to infuse this spirit; and we should ask ourselves in all that we do—Am I making this my aim? Is this the object of my prayers?

THE SPIRIT OF CHRISTIANITY DIFFUSIVE.

The proud Roman confined his sympathies to his own city, and looked upon surrounding provinces only as they served to add to the splendor of the capital. The Christian feels that from his home, and his city, holy influences should be sent from centre to circumference; mankind being one brotherhood, and God the Father of all. Every fellow-being is a fellow-pilgrim, upon whom he looks with sincerest sympathy, with open hand, and warm heart, ever ready to counsel and encourage. Thus, while philosophy taught 'the love of wisdom,' it was left for Christianity to unfold, far more gloriously, 'the wisdom of love,' a spiritual, active, world-embracing affection, which in the vast whole, overlooks not the good of each, and extending through individuals, encircles mankind.

Thus is the diffusive spirit an essential spirit in Christianity, and thus is it necessary to the life of the church. A church without it must languish. The mark of disease is upon it;—and it must soon rest in sepulchral coldness, unless it arouse its energies and put forth its powers. The church which bears no outward fruit, cumbereth the ground. The church which carries its talent in a napkin, is an unprofitable servant. If it would retain the respect of the faithful, and the blessing of heaven, whatever truth it has, it must diffuse. This is the great pledge of life, and the great means of retaining life, both with the church and the individual.

INFLUENCE OF THE INWARD AND THE OUTWARD.

Here is a tree bearing fruit, and three men stand near it. The first man smacks his lips, and says, 'delicious fruit!' thinking of nothing but his own appetite. The second admires its beauty, and exclaims, 'how splendidly the fruit hangs among the green leaves, while the blue sky shines through the branches!' 'How good, and how beautiful!' says the third. 'I thank God that he thus mingles beauty with use, and strives to make his children happy. There is a neighbor round the corner, who has been quite ill, this three weeks; I will try to purchase some of that fruit, that I may take it to him.'

Here is the man of appetite; the man of taste; and the man of devotion and benevolence. They all look at the same tree, do they not? and yet they have as different feelings as if looking at three different trees, in so many distinct planets. And let these three men go all over the globe, and gaze at the same objects, and all the while, they see things in as different a light, as if in three seperate worlds. Or, again; two men live in a valley, full of singing birds, and luxuriant foliage. One loves God, and, filled with calm joy, feels as if in paradise; the other has, in this very place, committed a murder; to him it is as a hell; the music stings his ears; the foliage is spotted with blood, and the sighing wind sounds like the gasp of the dying. These men stand in the same valley, yet the one sees beauty, the other, gloom; the one is happy, the other wretched. This is the power of the Inward over the Outward. This is every man's making his own world. And so always, with the virtuous and the vicious: the one says, 'Who can show us any good?' The other exclaims, 'The earth is full of his riches!'

Thus, you may take a thousand questions, and unfold them to children, and awaken thoughts which will never perish.

I would have teachers study the heart, and try to implant right motives; to go to the very root, and establish sound principles.

Outward goodness is a mere shell. It is the shadow of a shade. There must be something within, or it has no substance. Such goodness will only follow Religion, like one of John Bunyan's characters while she wears her silver slippers. Such goodness falls in the hour of temptation. It reminds one of the oriental tale spoken of by Lord Bacon, where a cat was changed to a lady, and she did very well, and behaved very lady-like, till a mouse ran through the room, when she fell upon her hands and feet and chased it. So with children; if their goodness is only an outward thing, when temptation comes, they will down and follow. Give them right motives, sound principles, and they will be firm. In after-life, the dashing waves of affliction may howl around them, but they will stand serene amid the tempest.

PARENTAL EXAMPLE.

Example is a living lesson. The life speaks. Every action has a tongue. Words are but articulated breath. Deeds are the fac-similes of soul; they proclaim what is within. The child notices the life. It should be in harmony with goodness. Keen is the vision of youth; every mask is transparent. If a word is thrown into one balance, a deed is thrown into the other. Nothing is more important than that parents should be consistent. A sincere word is never lost. But advice, counter to example, is always suspected. Both cannot be true, one is false. Example is like statuary. It is sculptured into form. It is reality. The eye dwells upon it; the memory recalls it; the imagination broods over it. Its influence enters the soul. Parental example becomes incorporated with the child's understanding. He cannot forget it if he would. If it is good, it blesses. If it is bad, it tyrannizes. The parent may die, his example cannot. Let Life, then, be an unblemished picture, a consistent whole.

NEED OF MORAL AND RELIGIOUS CULTURE FOR THE YOUNG.

What was the high purpose for which the soul was summoned into existence? Was it not to grow in the image of God? To become established in uncompromising principle? To aim at spiritual perfection? And shall these higher capabilities lie dormant? Shall the celestial spark be quenched? Shall that which is good slumber, while the antagonist powers are stimulated into vigorous action? Here are animal appetites, selfish instincts, and downward propensities: Where are the angel powers? the sense of right? conscience? love? faith? shall these lie in neglect?—But what will arouse them? Will Science? will Learning? Never. These have a work of their own, and may be enlisted on the side either of good or evil. They may add fuel to the worst desires, and dry up the very fountains of purity. Highest intellectual acquirements may be connected with fraud and malice. The keenest wit may extend infidelity, and the most brilliant imagination riot in licentiousness. There is needed a guiding power. This power must come from the moral nature, and this nature is to be unfolded by spiritual culture. And the proper time for such culture is in youth. The longer we delay, the more difficult is the work. Kindness, forgiveness, gentleness, justice, truth, may be brought before the young mind, and inspire its love. The young mind may not, indeed, be able to grasp the magnificent revelations of God, in their sublime fulness;—the immaculate laws, which bind together the spiritual universe, may be beyond its comprehension;—the application of right to the complex interests of life, it may not be able to fully understand. But who will deny that Truth, in its simplicity, may awaken its love? That God, as a Heavenly Father, it may revere? Nay, who will deny that there is a peculiar adaptation in Christianity to the wants and condition of the young. In the adult the principles of the Gospel may meet with rooted prejudice; they may be counteracted by perverse habits; they may be driven back by strengthened passions. But when Christianity comes to the child, Innocence opens the door. As face answers to face in a glass, so the purity of Christianity sees itself reflected in the purity of the child. Its work here is to build,—not to demolish;—to baptize the new-born powers, and watch their growth;—seraph-like, to shield them in their earthly battles, and lead them onward, conquering and to conquer. Christianity comes to balance the character; to harmonize the feelings; to subdue the appetites; to impart inward strength and holy principles, and thus to etherealize the soul. It comes to the young in cheerfulness, while the nature is plastic; while the earth smiles; while affections are pure, and hope bright, and feeling strong; if it begins its work then, it will be imperishable; the grave itself cannot extinguish a faith which commences at the cradle. Strengthen the infant arm, if you would behold it, in the day of fiery trial, girded as with triple brass. Put on the armor in Youth, if you would see Manhood in its power wielding the mighty weapons of God.

For the Register and Observer.

DOCTRINES OF THE REFORMATION. NO. V.

In my last number, certain considerations were offered against the [illegible] claim of the Catholic Church of Rome. There is another aspect in which this subject may be contemplated. It is this: Catholicity identifies itself with Christianity. Where the Catholic Church is, there is Christianity, and no where else. To be a Christian, and to be a Catholic, are things identical. Whatever virtues a man may have, yet not being a Catholic, he is not a Christian. And on the other hand, whatever vices a man may have, yet being a true Catholic, he is, of course, a Christian. If Christianity be Catholicity, and Catholicity, Christianity, the terms being convertible and synonymous, the point must be yielded that the Church of Rome is the only true Church of God upon earth. The point, however, is contested on grounds, some of which are the following:

1. The Roman Catholic Church stands on the principle of organization; but Christianity stands on the principle of a right spirit. Without a pope and his subordinates; without a priesthood and the seven sacraments, there can be no Church; and if no Church, then no Christians. Organization is the corner stone. This is the Catholic doctrine. But was this doctrine preached by our Lord Jesus Christ? Any one who reads the Gospels can answer the question. The blessed Savior of men said little or nothing about organization; about confession of sin to a priest; about a Laity being in subjection to a Clergy; about the forms of baptism and absolution. He had a totally different theme. His doctrine was altogether of another description. The first word he ever preached was; repent. The first word he taught his disciples to preach was; repent. He distinctly declared that the man who did the will of his Father in heaven, was his brother. He expressly said; 'Blessed are they who hear the word of God and do it.' And, 'whosoever heareth these my sayings and doeth them is like a man who builds his house on a rock.' Not every one that calleth me, Lord, Lord, shall enter into the kingdom of heaven, but he who keepeth my commandments. Herein—in obedience—is my Father glorified, and so shall ye be my disciples. And how can we become the disciples of Christ? By joining ourselves to any organized Church? By the observance of any forms or sacraments? Not so. But by moral, spiritual obedience. Circumcision is nothing; uncircumcision is nothing, but it is keeping the commandments of God.

The design of our Lord Jesus Christ was to institute a holy community on purely spiritual principles. It was to embrace every good, pious man; and be inaccessible to all others. Membership depended entirely on moral character. Forms and formalities were not regarded as essential. No organization was prescribed. The term of admission was a right spirit. In every nation, he who feareth God and worketh righteousness, is a member of the kingdom of heaven. It is, hence, apparent that Christianity and the Catholic Church are not identical, but different things. They stand on two dissimilar principles; the one has for its base, the principle of organization; the other, the spirit of piety and goodness.

2. There is a striking resemblance between the Jewish Church—in its degenerate days—and the papal Church of Rome. The latter is the living and perfect type of the former. The leaders of the Jewish Church, in order to augment the number and importance of ceremonies and their own ghostly authority, got up the law of tradition. It was pretended that when Moses gave the written law, he accompanied it with an oral one. The latter came down by tradition. The Rabbins insisted that the traditionary law was equally authoritative as the written. And that the one was requisite in order to understand the other. The Catholic Church has done the same thing. With them, tradition is exalted into divine law. Where Scripture is silent, tradition is put in its place. The Gospels and the Epistles are to be explained by the guidance of tradition. The Romanists have fabricated from the element of tradition an engine of domination as effective and unholy as did the Scribes and Pharisees among the Jews.

There was no one article of iniquity which our blessed Savior reproved with more severity than he did the devotion of the Jews to this law of tradition. He rebuked it in the most plain and withering terms. 'Thus have ye made the law of God of none effect by your traditions.' 'In vain do they worship me teaching for doctrines the commandments of men.' He charged those who urged and insisted upon this law of tradition, with the great crime of shutting up the kingdom of heaven before men; neither entering themselves nor suffering others to enter. It was an act of nullification against the doctrines and commandments of God. For this thing the Catholics have closely followed the example of their Hebrew predecessors. They have multiplied rites and ordinances and caused them to supercede the oracles of the written word. Superstition has thus been grafted on the stock of true religion. The Catholic law of tradition is as anti-scriptural as was that of the Jews. It i[illegible] true piety. In both cases like causes produced like effects. Tradition was the unholy offspring of a degenerate parentage. The wily craftiness of the priests was its father; and the ignorant credulity of the people was its mother. It is a spurious bantling and its birth can never be legitimatized.

Catholicity makes the utmost of forms and organization. Its 'carnal ordinances' are endless which are urged as indispensible. She calls them spiritual; but an arbitrary name does not alter the character of the thing. The Jews called their supernumerary fasts, prayers and ablutions holy, but the Lord Jesus pronounced them hypocritical. He warned his hearers against imitating such an example. 'When ye fast be not as the hypocrites of a sad countenance, for they disfigure their faces that they may appear unto men to fast; and they get their reward from men. But, when thou fastest, anoint thy head, wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, who will reward thee openly. And when thou prayest do not imitate the hypocrites who love to pray standing in the synagogues and in the corners of the streets that they may have glory of men, from whom they receive their reward. But when thou prayest enter the closet, and having shut the door, pray to thy Father who seeth in secret and he will reward thee openly. Give alms of such things as ye possess and behold all things are clean unto you. There was the most manifest repugnance between the doctrine of Christ and that of the Scribes and Pharisees. And to which of these doctrines may Catholicity justly claim kindred and fellowship? There can be no difficulty, in any impartial mind, as to the right solution of the question. The Catholic system stands on organization; it is shored up by tradition, and it abounds in the mummery of legends and formalities; in all these respects it is at poles-distance from the doctrine of Jesus Christ. Catholicity is to pure Christianity, what old alchemy was to modern chemistry; what heathen astrology was to the true principles of astronomy; what the superstition of the times of ignorance was, to that religion which worships God in the spirit, imitates Christ Jesus, and has no confidence in the flesh; no dependence upon the forms and dogmas of human device.

We do not, however, retort upon Catholics the harsh judgment and dire anathemas which they heap on our heads. We do not say that they are not Christians. We only assert that they have not preserved the doctrine of Christ in its purity. We repel their claim to monopolize Christianity. It is as absurd as would be that of making a monopoly of all true science and civilization. Catholicity is one of the varieties of Christian sects. This is the best part of its real character. Nor are they alone in claiming a monopoly. Our Baptist, our Mormon, and our Orthodox brethren adopt the same principle. They disregard the precept of the Great Teacher; 'Judge not that ye be not judged;' and they have realized the consequence; 'For with the same measure ye mete to others, it shall be measured to you again.' May they and we attend carefully to the caution; 'But judge this rather, that no one put a stumbling block, a cause of offence in another's way.' 'And why beholdest thou the mote that is in thy brother's eye but seest not the beam in thine own. Hypocrite, first cast out the mote from thine own eye, and then thou canst see clearly to cast the mote from the eye of thy brother.' S. F.

[From the Hingham Patriot.]

WHAT IS OUR LIFE.

Mysterious are the workings of Providence, and thy ways, O God, past finding out. A blooming bride was led from the altar, by an affectionate and happy husband, to a pleasant home, where nothing seemed wanting to make life one sweet dream of peace and love. Smiling faces greeted, and warm hearts welcomed her to her new abode; for, though a stranger, she came as the bride of one to whom those hearts were already closely attached, and whomsoever *he* loved, they were prepared to love likewise. She came as the bride of one, whom they had long before chosen as their Guide and Teacher in the things pertaining to their most momentous interests both for time and for eternity. Faithfully did he perform his office. Elevated in principle, honest in heart, finely endowed in intellect, conscientious in the discharge of every duty, cheerful and serene in spirit, bland and conciliating in manner, tender affectionate, overflowing with kindness and every gentle and generous feeling, he had bound the hearts of his parishioners to himself with cords of more than ordinary strength.—He was every way worthy of her who had wreathed her heart's best affections about him. They seemed made for each other; each studied the other's wishes and welfare; and felicity flowed in upon them like a stream—a stream of heavenly light, to irradiate and sanctify the altar of domestic affection. Many, many were the blissful hours that were passed in conversing, and in reading to each other, on subjects congenial to their devotional taste and feelings. And happy, happy indeed was the home thus blest by love as pure and fervent as earth ever knew.

Eighteen months of uninterrupted peace had glided away on noiseless and almost unnoted wing, when disease entered that happy home, and prostrated both. She was removed to the shelter of the paternal roof, to be nursed by a mother's care; and when he had recovered strength enough to venture abroad, his impatience to see his wife led him to her father's house. The exertion was too much; he was again thrown upon a bed of sickness—alas, never to rise. She was too weak to be lifted from her bed, and neither had strength sufficient to bear the excitement of the other's presence; and therefore, in chambers apart from each other, both were confined to couches of pain from which neither could be removed. The anxious inquiries which affection prompted, passed from one to the other; but neither could hear the other's soothing voice, nor see the other's pitying face, nor receive the kind attentions which each was longing for some weeks, personally apart, though together in spirit.

At length, to him fever brought delirium; yet, amid his wanderings, his constant call was for his wife; he wondered why he was not allowed to see his wife; and attempted sometimes to leap from bed, and go in quest of her. But neither could he go, nor she come; though under the same roof, they could render each other no more service, than if separated by the broad ocean. In his delirium, he preached most earnestly, exhorting his imagined hearers to repentence and to a disregard of the things of this life; he prayed most fervently and beautifully, and with perfect coherence; and after such exercises of devotion, he would turn to his nurse, thinking her his wife, and addressing her by his wife's christian name, he would ask her to sing to him one of the little airs they used to sing together, calling in particular for that which has always been a favorite with him, '*I would not live alway.*'

The last sermon he ever wrote was upon the *Infirmities of Mind*, and its liability to disorder and derangement—a subject that had been suggested by a recent conversation with a clerical friend, whose wife had become insane. Little did he think he should not live to preach it.

Seven weeks from the time when he came to visit his wife, and to minister to her comfort, he died. During that period, except on the first day or two, her eyes were not once blest by the sight of her husband; lingering still upon the bed of sickness, she was unable after his decease, to look upon his pallid features, or to follow his remains to the grave which has this day closed over them. May God, in his infinite mercy, temper the wind to the shorn lamb!

S. Y. R.

December 30.

For the Register and Observer

THE SABBATH.

As the Sabbath is a divine *institution*, so it is to be kept holy unto the Lord. The fourth commandment is ushered in with peculiar emphasis, REMEMBER *the Sabbath day to keep it holy.* Men are to do so, that God may be worshipped—man instructed—nations benefitted—and families devoted to the service of God. The institution was designed to be perpetual. The abolition of it would be unreasonable, unscriptural, and every way disadvantageous to the body, to society, to the soul, and even to the brute creation. Yet this day is awfully violated by visiting—feasting—indolence—trafficking—working—worldly amusements. What are those parents thinking of, who are so far deluded as to absent themselves unnecessarily, Sabbath after Sabbath, and year after year, from the public worship of God; and thus forego the benefits of religious instruction, improvement, and consolation; causing spiritual leanness to themselves, and ultimately ruining their own souls? How short-sighted and blind are those fathers and mothers, who, though they have strong affection for their children, yet permit them on God's holy day to stray about and pervert that sacred season to purposes of sport, worldly gain, or mischief; and who, by thus indulging their children in the ways of sin, are training them up to bring down their gray hairs with sorrow to the grave, to be a curse to society, and making the heart-rending declaration of the Apostle applicable to their offspring, that it had been good for them, if they had not been born? How very far are such parents from having a just sense of the awful responsibility which rests upon them, both as respects their own spiritual progress, and the religious education of those entrusted to their care? The abuses of the Sabbath are evils greatly to be lamented; they are an insult to God—an injury to ourselves—and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it a day of rest; not indeed to exclude works of mercy and charity, but a cessation from all labor and care—as a day of remembrance—of creation, preservation, and redemption—as a day of meditation and prayer in which we should cultivate communion with God—as a day of public worship—as a day of joy—as a day of praise—as a day of anticipation; looking to that holy, happy, and eternal Sabbath, that remains for the people of God. F.

FAITH LOST AND REGAINED.

The following extract is the 'Introduction' to Rev. A. B. Muzzey's book on the 'Inward and the Experimental Evidences of Christianity.'

James R. had recently come to reside within the pale of my duties. I had met him occasionally in society, and found him possessed of a mind naturally clear, and accurate. The topics we discussed were uniformly, however, of a secular character. I observed him, as the Sabbath returned, seated in his place at church with the air of a believer. But ere long he was summoned by Providence to a severe test of his faith. His family had been long predisposed to that resistless destroyer, consumption. From sure symptoms he at length saw that, in the dim and fatal procession, *his* place was fixed. The hour was near, which must bear his earthly man to those silent portals, that from time to time had closed on the friends he mourned. 'But my Spirit,' said he to an anxious sister who had ever shared his deepest feelings, 'my Spirit, whither will that go? Will it indeed survive this body? O these gloomy doubts.'

With a heart thus stricken and desponding, he at length made known his apprehensions to me. 'I feel,' said he, 'that my days are numbered, and soon to be finished. I have seen many, in my situation, rendered calm and even cheerful by the power of Religion. It is my sincere desire to gain that composure myself. But, from my earliest recollections, the Gospel has seemed to me incredible. I dare not rest all my hopes on that frail support.' 'For what reasons,' I inquired, 'does Christianity appear to you incredible?' 'My greatest difficulty,' said he, 'in attempting to believe it, has arisen from the impressions I received of it from my mother. She taught me that, after we die, we are borne to a world of endless duration, there to be either perfectly happy or perfectly miserable. This I found it not easy to understand. For I was sure that, while on some days I was filled with trouble and pain, on others I was gay and light-hearted. 'What can they do, mother, in heaven that shall make them always happy?' They glorify God, my son,' she replied, 'and enjoy him forever.' This answer, although utterly unintelligible, inspired me with awe, and for the time, put silence on my lips.

'Musing on the mysteries of this subject, I one day inquired of my mother what I must do to go to that delightful place which they call heaven? 'You must have grace,' said she; 'your heart must be changed. You were born in sin,—totally depraved,—you now hate God. Before you can be saved you must have a new nature and love God.' 'But, mother, I do love him. When you have told me how many good things he gives me, I could not help loving him.' 'Oh! my child, there is no value in that kind of love. It is no better than the feeling you have towards me and your father, a 'natural affection,' and that is worth nothing. You must love God without thinking what he has done for you, or any thing you wish him to do for you.' 'This is strange, mother, and more than you ever bid me feel toward you. I remember reading in the Bible that we should 'love God *because he first loved us.*' But I will try to forget all the favors he has done me, and then love him.' 'Do not think, my child,' she said immediately, 'that *you* can do anything. You must wait till the Holy Spirit operates on your heart, before you think to be changed.' 'That is very hard,' said I, 'you told me I must have grace, or else I should go to that awful, burning lake;—that I must love God, or I could not go to heaven.

And now you say I cannot do any thing to get grace, nor to love God.' 'It is very wrong for you to talk so, my son,' said she; 'the Bible declares it to be a true doctrine, and we must believe it.'

'Thus it was in all my conversations with her and my father. They always, indeed, explained their views of religion, as far as they were able.—But I found that, uniformly, when their reason failed to assist them, they ended by saying, 'it is a mystery,'—'you must not ask so many questions.' Now, although my understanding has helped me to comprehend some things which I then could not, yet until I left home, and even up to this hour, I have been distrest with doubts.'

As I looked on the countenance of that young man, and saw his brow channelled, and his eye restless, through the bitterness of his spirit, I was touched by his condition, and felt anxious to afford him relief. I endeavored to withdraw his mind from those disputed doctrines, which interest those who are in the midst of health and vigor, but are not found to give peace to a death-bed. From that stand-point, the mind naturally turns toward the great practical and experimental truths of religion. It was so in his case. When I spoke of the deathless nature of the Soul, and could fix his thoughts on the Inward Man, his eye would kindle, and his face would tell me that *here* he saw gleams of truth. He had not been highly educated, yet his native good sense enabled him to appreciate a Rational Faith.

Through a succession of interviews, God was pleased to bless to him the words of my lips. By imperceptible degrees, the cloud of unbelief passed from his horizon, and the sun of Righteousness shed a healing beam on his mind. I found him habitually disposed to converse on the purity, the clearness, and the consoling power, of the Gospel. It gave me joy to find that his mother,—she who had given him his earliest lessons on religion,—had arrived to witness his departure. As he spoke of the firmness of his faith, of his calm trust, of his sublime anticipations, and his hope in heaven, I saw a tear start in her eye. 'Can it be,' I read in that eye, 'that this other Gospel, can confer such peace of mind, such seeming piety and true submission?' His faith appeared steadily to increase. 'As the outward man perished, the Inward man was renewed, day by day.' His last audible words were, 'I am only going before you; we shall meet again.'

The case of this young man represents, I believe, that of many, many, others. In the hope of doing a slight service to such, and of leading all who may read these chapters to look deeply for the foundation of the Christian Faith I have committed to the press the substance of several conversations I had with that interesting individual. The form, in which it is done may be too abstract to interest the common reader. Should a philosophical mind look into this little book I am sure he will see, at once, its lack of profoundness. But, such as it is, I commend it to the Charity of my fellow-men, and to the Blessing of God.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 5, 1842.

PREVENTION OF PAUPERISM.

It will be seen, in another part of our paper, that the 'Society for the Prevention of Pauperism' is to have its Annual Meeting, on the evening of next Sunday. We hope our citizens will manifest a strong interest in its objects and efforts. As to what it has accomplished, during the last year or two, we know less than we could wish, less, probably, than we ought; but we do not doubt that its affairs have been conducted wisely and efficiently; and certain we are, that the idea, the plan of the Association is such as deserves the approval, sympathy, and active co-operation of all the friends of humanity. Its purpose is to *prevent* pauperism and its attendant evils; instead of waiting till want and misery and neglect and ignorance and idleness convert those, who are now pure and hopeful and fitted for usefulness, into expensive burdens and moral pests; it seeks, betimes, to lessen their exposure to temptation, awaken their self-respect, give them opportunities for industrious exertion, and afford them every possible motive, means and encouragement to rise in the world and become virtuous and useful citizens. What can be better than this—what more wise or more in accordance with the spirit of Christianity? If any one wishes to be fully informed as to the origin, aim, and operations of the Society, he may find what he desires in an Address, delivered a few years ago, by Rev. F. T. Gray, from which we quote the following passages:

'The Ministers at Large in this city were called to witness a great increase of street beggary, and connected with it many cases of gross imposture which they endeavored but found impossible to check. It was deemed highly important, therefore, to have, if possible, some central place where our citizens might send every applicant for charity. They concluded, for this end, to open an office, to which, by the distribution of tickets, every poor person calling at their dwellings might be referred. In October, 1833, the Office was opened and tickets were freely sold. Week after week, the Ministers at Large, in rotation, were at this Office at certain hours, to attend to all applicants. It was not long before the vagrant, the pauper, the impostor, with the deserving poor, were sent there from all quarters of our city, and might be seen hastening there often by fifties together. The duty was arduous and trying in the extreme. But they persevered, and visited or referred them to the proper sources where their wants could be supplied. Many impostors were at once detected, and many others soon found street begging was far from being as profitable as it hitherto had been.'

'Soon after the Office was opened, it was found highly necessary to have some concert of action among the committees of our Benevolent Societies, which, after much effort, and encountering considerable opposition, was effected, and an Association was formed among them, the value of which was soon felt, and it has continued in operation ever since, holding its meeting monthly. It is entitled the Association of Delegates from the Benevolent Societies in Boston. At these meetings the names of all those who receive aid from our various Benevolent Societies are read, and each of the Delegates communicates any information they may have gained, and by this means imposition upon the Societies is easily detected and immediately checked.'

After a trial of this Office for three or four years, with gratifying success, it was thought desirable to organize an Association and appoint an Agent; and accordingly the 'Society for the Prevention of Pauperism' was formed; and it has been an instrument of great good. Long may it continue to be so.

'Its object is not so much to relieve the distresses of the poor by distributing alms among them, as to *prevent*, as far as practicable, the existence of those distresses which require alms. And one way of provention had in view, is by effecting a more intimate and personal acquaintance with the necessities of all classes; by affording them advice and encouragement to habits of industry, economy, temperance and virtue, and above all, by carefully nurturing in them those feelings of self-respect and self-dependence, which are too often *lost* by the *reception of charitable aid*. The managers of this Society hope to do something for the benefit of those who are already paupers, by directing them to proper employment, encouraging them in habits of industry, sobriety and economy, and to a reliance on their own efforts rather than eleemosynary aid. They hope to do something by the same means, for friendless strangers in this city and for such as are on the verge of ruin. But their great object is to assist in the right way the morally exposed, and particularly children of the poor and unfortunate,—those who are not in school, without regular employment, or practising beggary and petty theft, and preparing by these means, a life of dependence and crime. They hope to place, as they have already, a large number of these in good families in town and country, beyond the reach of strong temptations and influences that lead to ruin. Many Juvenile delinquents may doubtless be saved from future infamy, by simply withdrawing them from unfavorable associations, and placing them in respectable families, where they will be trained to good habits.'

'This is the object and design of the Society, and having stated them, allow me to show the various ways in which its beneficial effects are seen. They are witnessed; 1st, in checking imposition and street beggary; 2d, in affording a home for destitute foreigners and the friendless stranger, who may come to this city; 3d, in providing *places* for the children of the poor; and 4th, in establishing a central place, where the Committees of our Benevolent Societies may meet and gain important information, which it is exceedingly desirable they should possess.'

MISSIONS.

Messrs. Editors,—I am one of those who think you do right in frequently admitting into your columns articles on the great Christian duty of making strenuous efforts to extend the influences of the pure Gospel more widely among our fellow-men. No doubt, some of the readers of your paper regard with little favor and less sympathy all missionary projects, and seldom peruse any thing you publish on the subject; but with many others it is not so; and I believe the time is not far distant when every one who sincerely desires to be called a Christian, will feel it a duty and a privilege to aid in sending the heralds of the cross to every community that lacks the truth as it is in Jesus.

The missionaries who go forth to the destitute parts of our own country, as well as those who labor in foreign lands, express themselves with great strength, in regard to the moral and religious wants of the people whom they visit. The spiritual desolation they witness forces from them an earnest cry for help; but the backwardness of their brethren in answering their call is often so disheartening that they are ready to give up and withdraw in despair. So wedded is the great mass of our people to their schemes of gain and selfish enjoyment, that it is almost impossible to arouse them to any just sense of the claims of the spiritually destitute and degraded portions of their fellow-beings; and much more to awaken them to any suitable plans of charity, as stewards of God's earthly bounties. Unquestionably the abuses which are known often to have taken place in the application of funds, have disgusted some of our brethren with the very name of missions. But it may well be inquired, if this furnishes a sufficient excuse for closing our minds entirely to all consideration of the moral condition of others, and to our own obligations in relation to them.

As to general charities, or such as have for their object the outward, temporal wants of the unfortunate and suffering among us, the members of our denomination are not backward. They are, and always have been ready to contribute their full share, and even more, of what is actually done in this respect; but in regard to united, systematic and persevering efforts for improving the moral and religious condition of such parts of the world as we may influence, the mass of those who profess our faith, have heretofore done too little. The Unitarian Association and Evangelical Missionary Society are indeed laboring with zeal and success. But their praiseworthy operations are sustained and carried on by only a part of the entire body of liberal Christians. And the amount of what they accomplish,—which is determined by the means put in their hands—how small is it, in comparison with what is done by almost every other denomination in our land.

Let it not be supposed that I would make zeal for missions a test of true benevolence and piety. Far from it; for this zeal may be, and no doubt often is made a cloak for iniquity. But I feel constrained to say that without some portion of this zeal—in other words,—without an enlightened, steady and persevering interest in efforts for the moral regeneration of our brethren of the human family who are living and dying under the oppressive and degrading influence of a false faith, we cannot lay claim to a consistent and well-balanced Christian character, or reasonably expect to secure the favorable regard which we desire for the noble principles of truth and duty we profess to hold. Is it not then time that we were, as a body, aroused to more full and vigorous action in relation to missions?

Messrs. Editors,—I have made these remarks, not in a spirit of captiousness, but with a hearty desire to awaken such attention to a subject of the highest importance, as shall result in more general, united, and efficient endeavors for the accomplishment of at least our appropriate share in the great work of extending the sanctifying influences of the Gospel to all classes of mankind.

R.

JUVENILE BOOKS.

Little books need careful perusal and criticism as well as the larger. Books read in childhood have frequently an important influence upon manhood and age. Errors therefore in them in regard to fact or principle, should be most seduously avoided. If we guard our libraries with great care against *orthodoxy*, or error in one extreme, so should we equally, and much more so, against *heterodoxy*, or errors in the other extreme.

In examining recently a large number of these, one has fallen under my eye, which needs to be reviewed. Its title is, 'Words in a Sunday School,' and is or is to be one of that popular series called the 'Sunday School Library;' and which therefore, unless a seasonable word of caution is used, may be placed in the hands of the young, without a suspicion of error.

My objections to it are three. First, to the language. It is not sufficiently simple and direct. Second. It contains at least one serious error in point of fact. Speaking of the Baptism of Jesus, it says—'we are told, a dove, the softest and gentlest of things—a *doe*, came and alighted upon him.' Now the Evangelist Matthew, who we suppose knew, declared it to be 'the Spirit of God,' and not a dove. 'And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.' And Luke says, 'The Holy Ghost descended in a bodily shape, like a dove upon him.' This then is a material error, contradictory of the Scriptural narrative, and not to be overlooked.

Third. There is in it a number of passages, which, in point of principle and sentiment, seem to me objectionable. For instance: On page 101, speaking of Jesus, the writer says, the spirit of God was 'so manifest in his mein, that John's elevated feelings saw it (the spirit of God) embodied in the hovering dove.' So also on another page: 'might you have this Baptism! and when I realize that as the spirit of God or of all goodness, was in Jesus, so it is in each one of you, and as it flowed out over his whole life, so it might flow out over each of your lives—until *you, like him*, are baptized with the Holy Ghost.' And again, 'Such perfection appears to me the cause of Jesus' greatness; he was powerful because he was perfect; his miracles did not make him perfect, but his perfection gave him might to do miracles. This too was the source of his Inspiration; through his moral excellence he comprehended the nature and designs of God; through his own spirituality he understood the height and depth of the spirit of God; his inspiration did not make him perfect; but his perfection was the inlet of his inspiration; freed from all imperfection, God's spirit flowed in upon him in measureless revelation.'

The wrong views here suggested need not be pointed out. Ought such sentiments to be expressed in books for Sunday Schools? We had fondly hoped that one little spot would be kept free from objectionable speculations.

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CONGREGATIONALISTS IN MAINE.

The *American Quarterly Register*, edited by B. B. Edwards and S. H. Riddel, professes to give a 'Complete List of the Congregational Ministers, Pastors of Churches, in the State of Maine;' but we do not find in the List the name of any one of the Congregational Ministers or Churches that entertain Unitarian opinions. What does this mean? Are none but Calvinists henceforward to be accounted Congregationalists by the conductors of the American Quarterly Register?

The same Journal contains the following statement which will surprise not a few of our readers: 'A little *more than four fifths* of all the Congregational Churches [Unitarian Congregationalists excluded] have been aided, at some time, in the support of the Gospel, by the Maine Missionary Society; and *about one half* are aided from the same source, at the present date.'

AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of the Charlestown Auxiliary Association was held last Sabbath evening in Rev. Mr. Ellis's Church. A very interesting and impressive discourse was delivered by Mr. Ellis. After which the meeting was addressed by the General Secretary of the Parent Association and the Rev. Mr. Muzzey of Cambridgeport. At the close of the services a collection was taken; which, together with the annual subscriptions of the Association, will amount to 200 dollars or upwards.

This example is worthy of imitation. We wish every clergyman in the denomination would annually preach a missionary sermon, and take up a collection in aid of the funds of the A. U. A. That Association is doing much for the cause of truth and righteousness. It is affording aid to destitute Societies—is supporting missionaries—sending abroad extensively its valuable publications— and intends likewise, as soon as its funds will admit of it, to assist indigent young men in preparing for the ministry.

But although it is doing much, it ought to do much more. In other words, the denomination ought to put into its hands the means of doing much more. We hope that, besides annual contributions in all our Churches, Auxiliary Associations will be formed in every Society where there is not one, and that benevolent individuals throughout the denomination will become life members, by paying 30 dollars at one time, or 6 dollars a year for 5 years.

The A. U. A., is now emphatically a missionary Society. And if we had more of a missionary spirit, which is, indeed, the Christian spirit,—the spirit of Christ and his Apostles, it would have the means of being more extensively useful. We are happy to learn that this spirit is increasing among those of our faith—that we, as a denomination, are now doing much more than formerly for the spread of the Gospel, and the spiritual wants of the country. But we are not doing enough. We repeat it. We are not doing enough. There is many a feeble and destitute Society here in New England and in the far West which should be encouraged and strengthened. There are thousands in our land, whose spiritual wants are not, and cannot be met by the views of other denominations; and who, unless we send them preachers, and aid them in establishing religious institutions, will die without the believer's hope, go down to the grave unsanctified by the religion of Jesus.

There is a loud call coming up to us from the whole length and breadth of our land. Our sons and brothers and kindred are calling to us from afar for spiritual help. Can we, shall we, dare we shut our ears, and heed not the cry? If we send them the Gospel, they will live. But if not, spiritual death awaits them—some of them at least. Do we prize our holy faith, the religion of Jesus? Is it to us of inestimable value? And do we not wish that others may enjoy all its blessings, consolations and hopes? And shall we not make sacrifices to send them abroad to those who are denied them? Has God blessed us, and shall we not bless others? Are we not indebted to Providence for all our means of doing good? And should we not daily and hourly remember, and cherish the thought, that we are accountable to Providence for the use we make of those means? And while we contribute to the wants of the body, let us not forget the higher wants of the soul—while, as a denomination, we are doing much for common benevolent objects, O let us do more for objects connected with man's highest good; his hope of heaven, and the salvation of his immortal soul.

B.

ON THE EFFICACY OF INFANT BAPTISM.

The following paragraph appeared in a recent number of the *New York Churchman*, a paper published by Episcopalians:

'We hold the doctrine of baptismal regeneration. The baptized infant is, with us, a MEMBER OF CHRIST, A CHILD OF GOD, an INHERITOR OF THE KINGDOM OF HEAVEN,—and this, he is made by a *sacrament*; a mysterious and inscrutable means of conveying God's grace, the *regenerating* influence of the Holy Spirit; and this is no figure, no metaphor embodied in action, no type, no bare symbol, no sign signifying that which may be or may not, no Jewish sacrament, as Timothy Dwight would make it,—but a saving ordinance, a reality tenfold more real than any phenomenon that is presented to us either in time or yet in space.'

Infants made inheritors of the kingdom of heaven by a *sacrament!* the *regenerating* influence of the Holy Spirit conveyed to them by the sprinkling of a little water on their faces! baptism a *saving* ordinance! What Scripture, what reason, is there for any thing like this? Verily, he must be a bold man, to say the least, who presumes to set forth such doctrine, in the nineteenth century.

LIVERMORE'S COMMENTARY.

The following notice of this work appeared in the Merchant's Magazine, for Dec., 1841.

'In a field of criticism, where sectarianism has spoiled nearly every tree and flower, this new product of a generous soil deserves our notice as the nearest approach to an unsectarian work. We feel certain that it will meet the wants of all who call themselves Liberal Christians, as a family expositor, a reference book in the study of the Gospel, a companion in the Sunday School, and an aid to daily devotion. It is learned, yet not dry; rational, yet not cold; fervent, yet not fanatical; tasteful, yet not one line for mere taste. Its charm is that it wholly escapes from the tedious technicality, the wearisome disquisitions about points of no concern, the continual endeavor to explain what is perfectly plain already, which have made commentaries in general a dismal swamp to the people at large. Mr. L. is concise, practical, reasonable, full of generous and holy feeling. His first volume having met in a few months with so extensive a sale as to authorize a stereotype edition, we commend its simplicity, earnestness, purity of morals, and practical piety, to a popularity like that which has already rewarded the like labors of Mr. Barnes.'

Messrs. James Munroe & Co., the publishers of this work, have in press, we understand, the second volume of this Commentary, and are about to issue another edition of the first.

ORIGIN OF SUNDAY SCHOOLS.

A controversy has recently sprung up in England on the subject of the origin of Sunday Schools. The attempt is made to dispossess Robert Raikes of that distinguished honor; and to bestow it upon the Rev. Thomas Stock, in whose parish and under whose superintendence the first school of this kind, as then supposed, was opened. A pamphlet of 48 pages is now before us, containing the correspondence elicited on this subject. We cannot go deeply into the particulars, but as it possesses much interest, will venture far enough to set the matter in a clear light.

The following paragraph, in a letter from G. W. Counsel, Esq., of Gloucester, which comes out in the course of the correspondence, is the key, as we think, to the whole difficulty.

'His friends expected it (speaking of a monument to Raikes) would have been done in our Cathedral, like Dr. Jenner's and Sir George Paul's, at the public expense, but they have been sadly disappointed. If they had been candid enough to have admitted that Mr. Raikes was the Founder of these Sunday Schools, *conjointly* with Mr. Stock, no controversy would have arisen on the subject; but so far from this being the case, they assert that Mr. Raikes was the original Founder of these Schools; and that his memory will, on that account, be deservedly had in remembrance.'*

Failing to obtain this concession from Mr. Raikes' friends, they not only deny his right to that title, but attempt to depreciate his merits in other respects; and then claim the honor for Rev. Thomas Stock of having *suggested* and *established* the first of these schools.

Now what are the facts by which this claim is attempted to be supported? Mr. Stock died in 1803, thirty-eight years ago. Mr. Raikes in 1811, thirty years ago. Neither, therefore, can be called upon now for their own personal account of the matter, although in the sequel, it will appear, that we have it in writing, which must be final and conclusive in regard to the whole matter. The claim of Mr. Stock, then, is attempted to be supported by the testimony of the Rev. Henry Wintle of Gloucester, whose age is now 72; and that of G. W. Counsel Esq., who is an octogenarian—in fact 83 years of age; and also by Mr. Stock's own daughters.

Mr. Wintle, claims to be the oldest surviving scholar of Stock, except one. He states the following as his knowledge of the circumstances, which he had from Mr. Stock. As this, however, is from memory after the lapse of many years, Mr. Stock's own account, written soon after can be much more relied on.

'On a Sunday evening, Mr. Stock met Mr. Raikes, in Hare Lane, and said how much he was hurt at seeing the children so desperate, on the Sabbath day by their sports and pastimes. "Mr. Raikes," said he, "*I am determined to have a school for them*; they cannot err so much by learning to read and write, as by their present riotous behavior and playing."'

He then goes on to state that it was 'subsequently agreed, that Mr. Raikes, who was wealthy, should supply three parts of the expense of the school, and Mr. Stock the remainder with superintendence and direction.' He says, that Mrs. Stock in conversation with him on the subject, confirmed this statement with other particulars, not essential to be repeated in this connexion.

The whole point here turns upon the exactness of Mr. Wintle's memory, which as we shall see, is wholly discredited by Mr. Stock's own statement of the affair.

We have next the testimony of Mr Counsel, as communicated by S. Bowly Esq. of Gloucester. This Mr. C. is 83 years of age and says that he remembers all the circumstances which led to the establishment of Sunday Schools, being acquainted both with Mr. Raikes and Mr Stock, and visited at both their houses.

'These two gentlemen (Raikes and Stock) met accidentally one Sunday morning, and, in the course of conversation, ONE expressed his regret *to the other*, that so many boys should be spending the Sabbath in complete idleness and often in noisy disorder, and they began to consider whether any thing could be done to prevent it. The idea of taking a room in which to give them instruction, then suggested itself and before the two gentlemen parted, they actually engaged a room, at two shillings a week for this purpose. But then came the question, who is to teach them?' The account then goes on to say that Mr. Stock volunteered his services, whilst Mr. Raikes availed himself of his position, as editor of a public paper, to forward and support the work, not only in Gloucester, but elsewhere; and, with what effect, is well known.'

Upon this testimony, it is to be remarked, that the *one* who expressed his regret to the other, and so forth, is not designated, and upon this, turns the whole point in controversy. Another particular worthy of notice is, the treachery of memory exhibited on the part of this gentleman. Mr. Stock is here made to say, that he volunteered his services to *teach*. Mr. Wintle's testimony is, that Mr. S. was to undertake the *superintendence*. In fact, females as we know, were employed as instructors, and not Mr. Stock.

Mr. Stock's daughters being consulted, state, in substance, that their father always claimed the merit of the plan: and that he felt much hurt at the impropriety of Mr. Raikes' conduct.

This embraces the most essential portion of the testimony, adduced in behalf of Mr. Stock. The monuments which are brought in do not prove much one way or the other. One of them it appears was set up *eight or ten years ago*, for Mr. Raikes' parents, upon which was the following:

'Also of Robert Raikes their son—*By whom the Sabbath Schools were first instituted in this place*; and were also by his successful exertions recommended to others.'

A handsome marble monument also it is said was erected several years ago in the Parish Church of St. John, with this inscription. 'In memory of the Rev. Thomas Stock. A. M., Rector of this church, who first suggested the Institution of the Sunday Schools, and in conjunction with Mr. Robert Raikes established and supported the four original Sunday Schools in this Parish and St. Catharines, A. D. 1780.'

Robert Raikes died last, and the first monument was set up for his parents, and the honor thereon claimed for Raikes, as the first to institute the Sunday School. Stock's was set up afterwards.

It is not a little singular, that after this testimony had all come in, and the claim for Mr. Stock, as his friends believed, fully made out,—a new claim was started, which if true, deprives both Raikes and Stock of the honor—especially Mr. Stock. This claim is set up for a Mr. King of Dursley in Gloucestershire. He became acquainted with Raikes, by visiting as a religious man, the Gloucester Jail, in the prisoners of which Raikes, also, took great interest.

Mr. King, says the narrative, 'made a purpose journey to Gloucester to see and and consult Mr Raikes. They met and Mr. R. introduced the subject of Sunday Schools. He is understood to have remarked to Mr. R. that it was lamentable to see the Sabbath desecrated by the children and the young people, by their field strolling, and their sports, and that he thought they might be brought together on that day to learn to read, so as to do a double good. Mr. R. threw cold water on the subject, and remarked, that it was too much for Dissenters to attempt, and that the first effort must be made by the Establishment. Within a month after this conversation, Stock had established a school, and Raikes was advocating his Institution in his Journal.' This statement is confirmed by Mr. King's daughter; but the date of the conversation is fixed in no other way, than by saying, (of course from memory,) 'it was before he (Raikes) opened the Sunday school in Gloucester.'

If this statement be true, Raikes having received the *suggestion* from King, must have been the one to *suggest* it to Stock; and of course Mr. Stock's claim is entirely overthrown. The probability is, however, that King received the suggestion from Raikes, and that this conversation alluded to, took place between the former parties subsequently. This is made quite probable, by some other statements of King's daughter, to which we need not allude.

The settlement of the whole controversy, however, must depend very much upon the personal character of Raikes. Mr. Wintle himself admits that his 'character was exemplary, and 'I believe possessed a good heart.' The testimony of Kenrick we have given before. All contemporary witnesses testify to the same thing. His benevolence propriety and piety were never called in question. His own statement then, written at the time, in relation to the establishment of these schools, and the circumstances connected with their origin, must be received as true; especially if confirmed or not contradicted by Stock, who gave a similar account not far from the same period.

The following are extracts from a letter written by Raikes in 1784 and inserted in the Gentleman's Magazine. In answer to a letter to him, inquiring into the nature of Sunday Schools, he says:

'The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at a group of children wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! sir, said the woman, to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed, &c. &c.'

'This conversation suggested to me, that it would be a harmless thought, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman, if there were any decent, well-disposed women in the neighborhood, who kept schools for teaching to read. I was presently directed to four; to these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before-mentioned, and imparted to him my plan; he was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the Schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathen. This, Sir, was the commencement of the plan. It is now about three years since we began,' &c. &c.

The whole letter, which is quite long is one of great simplicity, modesty, apparent truth and beauty. The letter of Mr. Kenrick before alluded to, written in 1786 confirms all its statements. The lerter of Mr. Stock is dated four years later, namely, Feb. 2, 1788, in which he gives his own account of the origin of the Sunday Schools.

'The undertaking originated in the Parish of St. John's in this city, of which I was curate. The fact is as follows—Mr. Raikes, meeting one day by accident at my own door, and, in the course of conversation, lamenting the deplorable state of the lower classes of mankind, took particular notice of the situation of the poorer children. I had made, I replied, the same observation; and told him if he would accompany me into my own Parish, we would make some attempt to remedy the evil. We immediately proceeded to business: and procuring the names of about 90 children, placed them under the care of four persons for a stated number of hours on the Sunday. As minister of the Parish, I took upon me the principal superintendence of the schools, and one third of the expense. The progress of the institution throughout the kingdom, is justly to be attributed to the constant representations which Mr Raikes made, in his own paper, of the benefits which he perceived would probably flow from it.'

Such is the testimony of the two persons immediately concerned in the establishment of these Sunday Schools. The letter of Mr. Stock was written a few years later, when the circumstances were not so fresh in the memory as when Mr. Raikes wrote, and when of course there was a stronger motive to claim the honor of originating the Institution. But there is no essential discrepancy between them. Mr. Stock discredits Mr. Wintle's and Mr. Counsel's testimony, in several important particulars, and gives the credit to Raikes of commencing the conversation; of suggesting the subject; and confirming substantially his most important statements. Be it remembered also, that Raikes' letter was published at the time, obtained extensive circulation, and was never called in question by Stock, or any of his friends.

The origin of Sunday Schools therefore, in Gloucester, England, which led to their general adoption is unquestionably to be attributed to Raikes; and that of early co-operation to Rev. Thomas Stock.

The establishment of the first Sunday schools, however, in England, as now proved, goes back to a much earlier period than that of Mr. Raikes in Gloucester. It is conceded, on all hands that the honor of establishing and conducting the first, belongs to the venerable Rev. Mr. Lindsey of Catterick, then a Unitarian in sentiment, who commenced the work as early as 1764. The school of Miss Catharine Harrison of Bedale, follows; that of Miss Hannah Ball of High Wycombe, comes next, in 1769; that of James Heys at Little Lever in 1775, and that of Rev. David Simpson, M. A., at Mansfield, in 1778. These were all isolated efforts. Then comes the school or schools of Robert Raikes in 1780, who gave them notoriety through the columns of his own paper, which led to their universal adoption as a means of religious instruction.

L. G. P.

* The whole controversy is evidently between the Establishment for Rev. T. Stock, *versus* the Dissenters for Robert Raikes. Mr Raikes is thus spoken of in a letter recently published, but written in 1786 by S. Kenrick, Banker of Bewdley. 'This name of Methodist, though intended as a mark of reproach, is bestowed promiscuously on the best characters: thus both my friends Jesse and Wigan, at present antagonists, are called so, though both strict Churchmen and utter strangers to conventicles. So is Mr. Raikes of Gloucester, who though little known at present, will probably appear to posterity what he really is, (without a Pope to celebrate his virtues) an ornament to the cause of virtue and religion.' In another letter, this opinion of Mr R. is qualified by saying that he is not a Methodist, but one connected with no particular place of worship.

RECENT PUBLICATIONS.

An Inquiry into the Foundation, Evidences, and Truths of Religion. By Henry Ware, D. D., late Hollis Professor of Divinity in Harvard College. In two volumes. Boston. James Munroe & Co. 1842.

It was near the beginning of the present century that the venerable author of this work was chosen Professor of Divinity in Harvard University, and there are many hundreds who rejoice and thank God that it was their privilege, for a time, to be insiructed by one of such ability, sound judgment, and Christian temper, in the foundation, evidences and truths of religion. To them, in particular, it must be exceedingly gratifying to see the volumes before us, containing, as they do, the substance of the excellent discourses, to which they listened, with so much pleasure and advantage, in their youthful years. And the public, generally, have occasion to be glad and grateful, for a production of such eminent value, relating to subjects of the deepest concern to every human mind. Whoever wishes for one of the best expositions, that can be procured, of the principles and doctrines of natural and revealed religion, cannot do better than to possess himself of this work by Dr. Ware.

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Thoughts on Moral and Spiritual Culture. By R. C. Waterston. Boston: Crocker & Ruggles. 1842.

Who would suppose that the Ministers at Large in this city could have either time or strength to devote to the making of books? Their labors, even if they were not, as they are, of the most exhausting kind, are such as allow them little leisure for pursuits not belonging to their peculiar office. Yet the author of the work before us has, without neglecting any appropriate duty, produced a volume of three hundred and seventeen pages containing twelve Addresses and Essays, together with fifteen pieces of poetry, all having a bearing, more or less direct, on the great subject of moral and religious culture; and it is a production

highly creditable alike to his mind and heart; written in a vigorous style, abounding in valuable thoughts on topics of the utmost importance, and breathing from every page a truly Christian spirit. We commend the book to our readers as one which cannot fail, as it seems to us, to afford them both pleasure and profit in the perusal. Some brief extracts may be found on our first page.

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Lady's Book for February, 1842.

This number quite equals the one for the last month both in its Pictorial embellishments and in the variety and interest of its original articles. There are perhaps more mere stories among its articles than may suit every taste, inviting as they may be in style and incident. But the good reputation of the writers affords a satisfactory guarantee as to the general character of their contents. Jordan & Co., Agents, 121 Washington street, opposite Water st. ***

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For the Register and Observer.

A writer in a late No. of the Register, observes, that the advocates of the 'Trinitarian Tenet' always *assume* that it is a doctrine of revelation, and then offer arguments or reasons in its support. And he thinks it should be shown to the common Christian that it is so. This appears to be in a good measure done in a pamphlet published a few months since, 'by one who had searched the Scriptures for fifty years.' That point is specially referred to—that the tenet is not a doctrine of revelation, but of human invention. And the writer appears to be successful and clear on the subject. He says the trinitarian dogma is *assumed* by its advocates. He proves it to be so by reference to the sacred scriptures and also to early Christian writers of the three first centuries. It is really surprising, that at this enlightened period, there is such a harsh and unchristian denunciation on those who do not receive this *assumed* tenet. It is time to assert and abide by Scripture authority on this point. Dogmatism has prevailed long enough over the ignorance and prejudices of man—what is the doctrine of the Bible? The tract mentioned is satisfactory on this subject. ***

For sale at Simpkins', Crosby & Co's., and Saxton & Peirce's.

SITTING IN PRAYER.

Messrs. Editors,—I attended meeting a few Sundays ago, at one of our neighboring Congregational churches, and was surprised to find that, instead of rising in prayer time, the people continued in the sitting posture. What do you think of this innovation?

Yours, X. Y. Z.

In answer to our correspondent, we say, it pains us to learn what he states. We hope the innovation will not extend any further. What posture in prayer is more unbecoming than the sitting one? The Presbyterians, who have long been accustomed to it, are beginning to adopt another and a better. Let not us be in haste to make changes for which there is not the shadow of a good reason.

BOOKS AND PAMPHLETS FOR THE WEST.

The Gen. Sec. of the A. U. A., acknowledges the receipt of the following books and pamphlets for the West:

Several packages of Unitarian Tracts, from a lady.

1-2 a doz. Greenwood's Hymn Books, from Col. Fessenden.

Unitarian Tracts, from H. I. Nazro.

5 Copies of Ware's Christian Character, for Rev. Mr. Conant, of Illinois, by a lady.

Unitarian Miscellany and Tracts, by Mrs. Foster.

Christian Examiners and Tracts, for the Unitarian Society at Quincy, Ill., from a Unitarian of Boston.

A bundle of Tracts and 5 vols. of the Scriptural Interpreter, for Rev. Mr. Conant, at Geneva, Ill., from I. F. Shores and Son, of Portsmouth, N. H.

AMERICAN UNITARIAN ASSOCIATION.

Associations auxiliary to the A. U. A., have been formed in the following places.

Haverhill, Rev. Nathaniel S. Folsom, Agent; Standing Committee, Messrs. Hersey, Hayes and Bradley.

Wilton, N. H., Messrs. Eliphalet Putnam and A. N. Burton, Agents.

Southboro', Rev. Wm Lord, Agent.

Medford, David Kimball, Agent.

Farmington, Me.

MEDICAL SCHOOL OF HARVARD UNIVERSITY.

We have recieved a catalogue of the students attending the Medical Lectures the present season, from which we infer that this school is unusually large in point of numbers. The catalogue contains one hundred and eighteen names of young gentlemen from all parts of New-England, from Georgia, Virginia, Canada, and even Scotland.

The lectures of the Professors, of whom there are six, continue daily during four months, and are given in the Medical College in Mason-street. Formerly the lectures were given at Cambridge, but greater advantages being presented by the city, they were transfered to the latter several years ago. The great increase of literary, scientific, and other lectures, together with the establishment of our unrivalled Hospital, and the various institutions for the relief of the sick, offer peculiar and most valuable opportunites for the prosecution of medical studies, and the collateral branches of science in the city. To all these access is readily and cheaply obtained, and there is probably no place in this country where the medical student can prosecute his studies under greater advantages.

By the wise alteration in our laws, the greatest obstacle to the success of a medical school, and to the progress of the student, has been removed, and the study of anatomy can now be pursued to any extent.

While in some schools, the medical pupils have not always been distinguished for good order and attention, in that of Boston we believe they have invariably been remarked for assiduous application and gentlemanly deportment.—*Boston Courier.*

BOOK AND PAMPHLET SOCIETY.

This Society has been engaged in increasing the number of its subscribers in each of the Unitarian societies in the city. It has now about 500 subscribers, and in seven of the societies the subscriptions have not yet been made. In the West Church it has 126 subscribers, in Rev. Dr. Frothingham's nearly 100.

It has re-published for the use of Rev. Mr. Taylor and other ministers to seamen, Charles Grafton, a tract formerly published by the American Tract Society, written by Dr. Tuckerman, 3000 copies, and has also published Arthur Lee and Tom Palmer or the sailor reclaimed, 2000 copies.

It has established a Depository and Agency for the sale and distribution of books and tracts at Cincinnati, under the care of an agent: the distribution to be under the sanction of Mr. Perkins the Minister at Large in that City, and has arranged for a liberal supply of books and tracts.

It has directed a committee to supply part of the books and tracts mentioned in the call of the Rev. Mr. Conant published in a late number of the Christian Register leaving a part to be supplied by individuals.

It has placed sufficient funds at the disposal of a committee to supply the following number of tracts to different places in the West.

Louisville, 2500; St. Louis, 2500; Rochester, 1000; Chicago, 1000; Syracuse, 1000; Buffalo, 1000; Quincy, 500; Peoria, 500; Hillsborough, 500; other places in the West, 2500.

It has made arrangements that the Ministers at Large in Boston should receive a supply of tracts in some degree according to the wants among the poor.

It has provided a supply for other wants at its depository in Tremont street.

When the increasing subscriptions shall enable the society to do more, these supplies will be increased and extended to other places, and more tracts will be published for seamen, as it is difficult to find these in print. They trust that the subscriptions in the remaining societies will be sufficient to carry out these small beginnings to an extent worthy of the objects of the society.

DEDICATION AT CONCORD, MASS.

The Church built by the Unitarian Society in Concord the past summer, was dedicated December 29, 1841. The travelling was good and the day fine, and the house was filled at an early hour in every part, and large numbers went away, not finding a place even to stand. The Introductory Prayer was made by Rev. Mr. White of Dedham; Selections from the Scriptures, by Rev. Dr. Field of Weston; Dedicatory Prayer, by Rev. Mr. Stetson of Medford; Sermon, by the Pastor, Rev. Barzillai Frost; Concluding Prayer, by Rev. Mr. Allen of Bolton.

On the Friday after the Dedication the pews were sold, and in about an hour and a half after the sale was opened every pew was sold except those reserved for free seats; and still a number of persons were not supplied. The amount given for choice over the appraised value was between $1100, $1200. The whole cost of the house, including the organ, was upwards of $10,000. There is a large vestry, with two smaller rooms below, all furnished, warmed, and lighted. The house is 72 feet long by 50 wide, and has eighty pews, exclusively of the orchestra.—*Monthly Miscellany.*

*** On Sabbath Evening, the Society for the important object of the Prevention of Pauperism, and which has already done much to check it, have a public meeting, at Saint Paul's Church, at 7 o'clock. Address by the Rev. Mr Mc Burney, a City Missionary.

Calvinism dying out.—The New England Puritan says:

'Most evangelical churches have creeds in a good degree orthodox and scriptural. To these creeds, their members have declared, perhaps subscribed, their assent. But let the doctrines embodied in these very creeds, and professedly embraced by these very members, be clearly explained, and faithfully enforced from the desk, and what is the reception they meet? Are they not regarded, sometimes with a sort of surprise, sometimes with doubt and suspicion; and sometimes with downright disgust and aversion?'

Interesting truths are here suggested. There is not half so much Calvinism in the heads and hearts of Orthodox people, as there is in the creeds of their Churches. And the difference is becoming greater every year. The time is not distant, when all thinking minds will revolt from the 'Five Points.' Would it not be well to begin before long, at least to dream of altering the creeds, so as to make them a little more in harmony with the progress of truth?

Sunday Schools in Havana.—Governor Valdez, of Cuba, has ordered the immediate erection of Sunday Schools in Havana, where the children of all classes may be educated free of expense. The law is liberal. The Lancasterian system of teaching is to be adopted. The Governor will earn for himself an enviable fame.

Episcopal Visitation.—The English Bishop of Lincoln has 1072 parishes in his diocese. If this head shepherd should visit two of his parishes a week, (evincing a degree of diocesan faithfulness seldom or never known,) it would require *ten years* to make the circuit.

Professing Christians.—It is stated, that out of a population of 17,000,000 people in the United States, about 2,500,000 only are professing Christians.

OBITUARIES.

For the Register and Observer.

EDWARD W. ADAMS.

Died, in Roxbury, Jan. 23d, Edward W. Adams, aged 27.

In recording this death, we would pause for a few moments that the good works of the deceased may shine before us, and his bright example teach what a blameless life can do at the closing hour. Called from life and its enjoyments, at the very age when its affections are the strongest, and its hopes the brightest, he obeyed 'the voice we could not hear' without a murmur, and made his dying chamber a foretaste of future happiness, by the entire trust and bright hopes with which he reposed on the promises of his Heavenly Father. Of uncompromising integrity and truthfulness, he won the love and respect of all who met him in the business relations of life. But it was in the dearer relations of home, as son, brother and friend, that the peculiar charm of his character consisted—and none who knew him in those endearing ties, can ever forget the devotion and sweetness, with which he hallowed the domestic circle. The summons which called him hence, has left many hearts which would have been desolate indeed, but that he dropped upon them the mantle of that faith, which points ever with an upward gaze to Heaven, and murmurs, 'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.' T.

ISAAC COFFIN.

In Nantucket, on Monday morning, 24th ult., Hon. Isaac Coffin, in the 78th year of his age.

For a great portion of his long life, the deceased was one of our most prominent men; having at various times been called to the discharge of numerous municipal, legislative and judicial duties. During a long period he served his fellow citizens as a town officer in various capacities, as a Representative in the General Court, as a Senator of the Commonwealth, and for the last thirty five years as Judge of Probate for this county. He was esteemed for his benevolence of heart, and urbanity of manners; and departed this state of existence, at peace with all men—without an enemy—but with countless friends, and numerous relatives to lament his death. To them however, there remains the consolatory reflection, that he has gone hence full of years and honors, having behind him a reputation for honesty of purpose and integrity of action, throughout all the relations of life, such as the upright man alone can attain. 'Blessed are the pure in heart, for they shall see God!'—*Nant. Inquirer.*

Died, in East Boston, 24th ult., Henry Lamson, twin son of Mr. Alfred A. Wellington, aged 4 years and 3 months—his little companion died about 11 months since. In the short space of less than a year these two lovely and interesting flowers have been cut down by the ruthless hand of death. Parental love and devotion—the sympathies of numerous kind friends—were of no avail to shield them from the blighting frosts of this cold world—the opening buds were in an uncongenial clime—and they are transferred to that bright and blessed land where they will forever bloom fresh in the garden of the Lord. Side by side their bodies repose in their narrow house—hand in hand they are walking the streets of the new Jerusalem,

'Happy spirits, ye are fled,
Where no grief can entrance find.'

And if the deeply afflicted parents of these loved and lovely little ones, could for a moment withdraw the veil and look in upon their happy employments, they would not question the wisdom of God in this His afflictive Providence—they would not desire to call them back to earth; and thus hush the sweet melody of their little voices tuned to that song, which none but kindred spirits can learn.—Comm.

GENERAL INTELLIGENCE.

The Mail and the Western Railroad.—Much inquiry and some complaint has been lately made on the subject of the transportation of the mail between Worcester and Springfield and onward toward Albany. It has recently been changed from the railroad to coaches or waggons. At the first news of this change we supposed it was to be attributed to unreasonable demands, and perhaps an unaccommodating spirit, on the part of the Directors of the Railroad. And this, we are inclined to believe was the impression of a large portion of the public. But we are now entirely convinced of our error on this point, as we think every person must be, who will inquire into the facts of the case. A full and clear statement of these facts will be found in a letter on the subject, Jan. 15th, addressed by George Bliss Esq. Agent of the Western Railroad Corporation, to the Postmaster General.

This letter shows a forbearance and spirit of accommodation on the part of the Directors and the Agent, highly praiseworthy, and which places, in our opinion, the head of the Department entirely in the wrong. The letter and exposition of facts to which we allude appeared in the Boston Courier of Thursday the 27th ult, as we presume it did also in many other papers about that time.

A correspondent of the Boston Atlas has the following paragraph on the subject.

'It seems to us that, in this matter, the Postmaster General is decidedly in the wrong. This line is one of the most important in the whole Union. It connects Europe, the British Provinces, the six populous, manufacturing, emigrating, and letter-writing, States of New England, with New York, the Canadas, and all the West

The Post Office delivery, by this line, is daily increasing—and already equals, at Boston, that by the great land mail from New York. At Albany, the postages on a single delivery by it, have exceeded $300.

Resignation of Judge Putman.—The Hon. Samuel Putman has resigned his office as Judge of the Supreme Court. The Salem Gazette has the following paragraph on the subject:

'He has been on the bench of that Court nearly 28 years, and is about 73 years of age. Until a few years past, he resided in this city, and for a long time was one of the most able and successful advocates and practitioners at the Essex bar. He has discharged the arduous duties of a Judge with the utmost fidelity, conscientiousness, firmness, and impartiality; and the printed reports of the decisions of the Court, will be an enduring memorial to posterity, of his professional learning and judicial ability.—Judge Putman graduated at Cambridge in 1787, and was a classmate of John Q. Adams.'

At a meeting of the members of the Bar of the County of Suffolk, the following resolutions were unanimously passed:

Resolved That the members of this Bar desire to express their sense of the great value of the judicial labors of Mr. Justice Putnam, and the affectionate respect which they feel for him; to make known that they appreciate his learning, his firmness, his purity and his entire devotion to truth, that they can never forget that these high qualities have been graced by the manners of a kind hearted gentleman; and that he carries with him into retirement the strong wishes of his brethren of this Bar, for his prosperity and happiness.

Resolved, That these Resolutions be entered on the minutes of this association; that a copy thereof be transmitted by the Secretary to Mr. Justice Putnam, and that the Chairman of this meeting be requested to present the same to the Court as its next session.

Anti Slavery party.—The party known by this name has determined, as far as possible to act by itself in the next election of President, &c. Their candidate for President is James G. Birney, of Michigan, and for Vice President, Thomas Morris of Ohio.

This party in New York State has nominated its candidates for Governor and Lieut. Gov. viz., Alvan Stewart, and Charles O. Shepard. Gerrit Smith was first nominated to the office of Governor, but he declined.

Conviction of John C. Colt.—The trial of Colt for the murder of Samuel Adams at New York, after being protracted to the very unusual length of eleven days, was brought to a close on Saturday night. The case was delivered to the Jury after a clear and impartial charge by Judge Kent, at 6 o'clock in the evening, and at 2 o'clock on Sunday morning the Jury had agreed on their verdict. The Court being notified, was reassembled, and at 4 o'clock the Jury gave in their verdict, *Guilty of Murder.* The Counsel for the prisoner gave notice that they should carry the case to the Supreme Court, by a bill of exceptions.

It is announced that the part of the Eastern Rail-Road in Maine, from Portland to a point near Saco, will be opened about the middle of this week.—*Daily Advertiser.*

Rhode Island Constitution.—The President of the voluntary assemblage in Rhode Island, called the Suffrage Convention, has proclaimed the Constitution framed by that body, as adopted by the people, and a day has been appointed for the choice of State officers under this constitution. The legislature in the meantime, is still in session under the old constitution, and after a good deal of debate on the subject has passed the following resolution: —*Daily Advertiser.*

Whereas, a portion of the people of this State, without the forms of law, have undertaken to form and establish a Constitution of Government for the people of this State; and have declared such Constitution to be the Supreme Law; And have communicated such Constitution unto this General Assembly; And whereas, many of the good people of this State are in danger of being misled by these informal proceedings,

Wherefore, it is hereby Resolved by this General Assembly:

That all acts, done by such persons, for the purpose of imposing upon the people of this State such a Constitution, are a usurpation of the powers of government; in violation of the rights of the existing government; and of the rights of the people at large.

Resolved, That the Convention, called and organised, in pursuance of an Act of this General Assembly, for the purpose of forming a Constitution, to be submitted to the people of this State, is the only body which we can recognise, as authorized to form such a Constitution; and to this Convention, the whole people have a right to look, and we are assured they will not look in vain, for such a form of government as will promote their peace, security and happiness.

Resolved, That this General Assembly will maintain its own proper authority, and protect and defend the legal and constitutional rights of the people

From Texas.—Gratifying news in respect to the Santa Fee expedition, has been received at New Orleans, by the steamship Neptune, which left Galveston on the 13th inst.

The French frigate Sabine brought to Galveston, Tampico dates of the 8th of January, and Vera Cruz dates to the 24th Dec. The accounts by them are, that the prisoners of Santa Fee had arrived in the city of Mexico, and were well treated. The story of cruelties practiced upon them, is said to be unfounded. They were to be regularly tried on charges brought against them.

The delay, it is hoped, will enable the American messenger despatched by our government with despatches relating to their detention, to reach the city of Mexico before any harm can happen to the prisoners.

Charles River Bridge.—We learn from the printed report of the Agent of the Charles River Bridge, that the repairs commenced on the 7th of June last, and were completed in the manner prescribed on the 20th of November, and the bridge was opened for public travel on the 1st of December. There has been expended up to the 31st of December last, for repairs, &c. $13,523,56; estimated amount due for the same $6,046,58; making the repairs cost $19,570,14. The receipts have been—from the Treasurer of the State, $10,000; from materials sold, $303,57; and from tolls, from Dec. 1st to 31, 1841, $4,286,11.—Total, $14,589,68. The balance in the hands of the Agent on the 1st of January, was $1,066,12.—*Atlas.*

MASSACHUSETTS LEGISLATURE.

Senate, Thursday Jan. 27th.—Several petitions and orders from the House were referred to the appropriate committees, in concurrence.

The letter of Thomas Russell, announcing his acceptance of the office of Treasurer, was read and sent down.

The remaining business of the day was mostly of a local or private nature.

In the House several engrossed bills were passed to be enacted.

Reports were presented by the committees on retrenchment and on finance; the former was accepted.

In the Senate, on Friday 28th a discussion was had on the subject of compounding debts by executions; but it was voted that it is inexpedient to legislate thereon.

'The committee on Public Charitable Institutions were directed to visit the Insane Hospital at Worcester, the Eye and Ear Infirmary in this city, and the Institution for the Blind at South Boston—and report on the condition of the same.'

In the House a long discussion arose on the subject of corporations, in particular reference to a petition from Nantucket respecting the construction of a marine Camel—a machine for enabling vessels, drawing deep water to pass shoals. The [illegible] was addressed by Mr Hussey of Barnstable, Mr Thomas of Charlestown, Mr Allen of Northfield, and Mr Palfrey of Boston and others We are told that the speech of the last named gentleman was able and eloquent, and was listened to with great attention.

CONGRESS.

Senate, Saturday Jan. 22d.—The Treasury note bill was discussed again. Mr Calhoun opposed it, and charged the deficient state of the Treasury to the protective system.

Mr Evans, of Maine replied and attempted to show that the Tariff had nothing to do with the deficiences of the Treasury.

The question on the final passage of the bill being taken, it was carried in the affirmative, yeas 21, nays 20.

In the House, on the 22d the select committee on the subject of the apportionment of Representatives, reported a bill fixing the basis at sixty-eight thousand. The bill was finally referred to the Committee of the Whole on the state of the Union.

Senate, Monday 24th.—Mr Clay addressed the Senate to-day, on the subject of modifying and limiting the veto power. Mr Preston spoke in opposition to Mr Clay, and said that he 'regarded the veto power as the conservative power of the Constitution, wisely inserted there by the framers of that instrument to prevent Congressional usurpations, the danger of which he conceived to be far greater than that of the Executive.'

In the House, the day was one of great excitement. Attempts having been made on a day previous, to have Hon J. Q. Adams superseded, as chairman of the committee on Foreign Relations, he, (Mr A) had spoken in self defence against certain accusations brought against him, and proceeded to add some severe remarks on the evils of slavery. This occasioned excitement and attempts to stop him, and a vote of the House was finally obtained to that effect.

After a long contest growing out of this subject, the House proceeded to petitions. The call was for petitions from Massachusetts.

Mr. Adams presented the following petition:—

To the Congress of the United States:

The undersigned, citizens of Haverhill, in the Commonwealth of Massachusetts, pray that you will immediately adopt measures peaceably to dissolve the Union of these States—

First: Because no union can be agreeable or permanent which does not present prospects of reciprocal benefits.

Second: Because a vast proportion of the resources of one section of the Union is annually drained to sustain the views and course of another section without any adequate return.

Third: Because (judging from the history of past nations) that Union, if the present course of things is persisted in, will certainly overwhelm the whole nation in utter destruction.

The petition is signed by Benjamin Emerson and forty-five others.

Mr. Holmes. This is a petition for the dissolution of the Union.

Mr. Adams. I move its reference to a select committee, with instructions to report an answer to the petitioners, showing the reasons why the prayer of it ought not to be granted.

The presentation of this petition occasioned great excitement, and those unfriendly to Mr Adams, seized the occasion to endeavor to bring odium on him for offering the petition, and to have votes of censure, if not of expulsion passed, in reference to him. But before anything definite was determined the House adjourned.

Senate, Tuesday Jan. 25.—The Senate was addressed by Mr Berrien, against the repeal of the Bankrupt bill.

In the House bills were reported making appropriations for the civil and diplomatic expenses of the Government for the year 1842—for the support of Army and Military Academy—the naval service—the Indian Department—pensions, all for 1842, and referred to the committee of the whole on the state of the mission.

Then followed the question of censure of Mr. Adams referred to above; and resolutions of censure of a most severe kind, charging him as guilty of high treason, and of offering a most gross insult to Congress and the nation, were submitted by Mr. Marshall of Kentucky, and supported by him in a speech.

Mr. Adams replied briefly, reserving to himself the right of defending himself when the House shall decide to entertain these resolutions.

As our readers may desire to know on what grounds he proposed to defend himself against so severe charges, we quote the following passages from the report of his reply.

'In reply to the intimation that the proposal which he had submitted involved in its execution the crime of high treason, he said that the constitution had defined that offence, and it was not for Mr. M. to confound what he had done with the offence so defined. He called for the first volume of the laws of the United States, and asked the Clerk to read the first paragraph of the Declaration of Independence in which it is declared that whenever the form of government becomes destructive of the ends for which it is instituted, it is the right of the people to alter or abolish it, &c. He maintained that it was the right of the petitioners if they felt that they were oppressed or aggrieved to ask for a change in the form of the government.

He rested on the first principles of the Declaration of Independence. He presented this as sent from a portion of his constituents, and he would tell gentlemen in this House, whatever they might think, that these petitioners were not the only men to whom this opinion had become familiar. And he wanted to meet it, and convince these petitioners that it was not yet time for the people of the portion of the country which was most emphatically oppressed—and that from the section whence the gentleman came among the rest—to adopt this measure, but that there were privileges and resources which can be resorted to without that last, which was so clearly established in the Declaration of Independence.

When he came to answer this resolution, if the House should think proper to act upon it he would show that one of the greatest grievances of which the People complained was precisely the oppression of the right of petition, not only in this case but in numberless others.

When he (Mr. A.) came to that, the defence which he should make, if called on, he should consider other matters of oppression not only actual but intended. He would come and state before this House how that portion of the country whence that gentleman came, was endeavoring to destroy the right of habeas corpus and of trial by jury, and all the rights in which the liberties of this country consist.

He would show how, in that portion of the country, there was a systematic attempt even to carry it to the dissolution of the Union, now carrying on between different States. He would look into the controversy between Virginia and New York, between Georgia and New York, and between Georgia and Maine, in order to prove the continual system and purpose to destroy all the principles of civil liberty among the free States; and by power to force the detested principles of slavery on the States of this Union. He would show it by documents and reference to arguments which had been used is such a manner that every man in this House should be convinced of the truth of it. He had seen, and he was now seeing, that among those measures so constantly and so perseveringly pursued, was the project of smuggling this country into a war with Great Britain for the purpose of protecting the slave trade, African and American. He had seen that that was the deliberate purpose. And one of his reasons for presenting this petition was to give the alarm to the people of that portion of the country whence he came. It was time for them to make the alarm, or they would find themselves smuggled into a war for the protection of the slave trade, and that the most absurd and false principles of the laws of nations had been asserted by our Minister in England, all for the purpose of smuggling this country into a war [illegible] under pretence of defence against her aggressions. He would show all this in the utmost detail if he was called on to defend himself against this charge.

This was a state of things which existed; and if it could not otherwise be remedied, he said that the course provided in the Declaration of Independence was the course it was proper that the people of that portion of the country should take, and which they were bound to do as a duty. If the right of habeas corpus and the trial by jury were to be suppressed and abolished, it was time for the People of this Union to see if they cannot throw it off, and to present petitions like this.

He said his opinion was that the time for this measure had not yet arrived. If the petition was received and the committee reported why its prayer should not be granted, he presumed the petitioners themselves would be satisfied with it, and that the vast portion of the free people of this Union, who are very near agreeing with these petitioners, would be propitiated, and would see that there are other remedies to be pursued; and among them, first and foremost, was the restoration of the right of petition which had been suppressed for the last seven years, and which he had been struggling to restore for that length of time.

Mr. Adams was followed by Mr. Wise, at great length, to whose speech Mr. Adams thus refers on Wednesday,—the case still being before the House. Having denied that that was the proper tribunal to try him, and stated that he thought it the duty of the speaker to have declared the resolution of Mr. Marshall not in order, he (Mr. A.) proceeded to state one of his reasons for not saying so at first; it was—

'Because he desired that the gentleman from Accomac (Mr. Wise) should have an opportunity to pour out his whole mind, the whole volume which he has been treasuring up and accumulating for two or three years past, which he has so often manifested a disposition to disgorge, which finally he has had an opportunity of doing, to the utmost extent of his power.'

The whole of Monday was spent in a conflict on the subject, principally between Mr. Adams on one part and Messrs Wise and Marshall on the other.

Senate, Wednesday Jan. 26th.—The all absorbing topic was the repeal of the Bankrupt Law, during Wednesday Thursday and Friday. The Senate was addressed powerfully against repeal by Messrs Berrien, and Clay and others, and in favor of repeal by Messrs Bayard, Benton and others. The final vote was taken on Friday, the 28th, and the proposal of repeal was negatived by a vote of 23 against 22. It was not a party vote. Gentlemen of different political sentiments voted on each side.

The Senate did not sit on Saturday.

House, Wednesday.—The subject of censure on Mr. Adams was the leading topic of the House through the day, and onward to Friday, the 28th. The House was addressed by Mr. Wise and Marshall against Mr. Adams; by Mr. Adams in defence. Also by Mr. Saltonstal in his defence, whose speech was able and conciliatory, as were also speeches of Mr. Botts, Mr. Arnold and Mr. Underwood. We have no room this week for further particulars on this exciting subject. The question was left unsettled for the sake of attending to pressing business.

On the 29th the Treasury note bill, as amended by the Senate, was passed in the House, by a vote of 100 for and 100 against it, the speaker giving the decision, by adding his vote in favor.

SUFFOLK ST. CHAPEL.

Anniversary of Dedication and Sabbath School, next Sunday evening. Addresses to Parents, Teachers and Children may be expected from Rev. Wm. H. Channing, late of Cincinnati, Lewis G. Pray, Esq., and the superintendent of the school. Friends of the Ministry at Large are invited to attend. Services commence at 7 o'clock.

MARRIAGES.

In this city, on Wednesday evening, by Rev. Chandler Robbins, Mr George W. Cutter, to Miss Mary D. Vannevar.

In this city, on Thursday evening, by Rev Mr. Barrett, Mr. Jos. L. Mason, to Miss A. M. Morse, both of this city.

On 22d inst., by Rev. Mr. Clark, Mr. James H. Waterman, of this city, to Miss Nancy S. Murphy, of Dunbarton, N. H.

DEATHS.

In this city, Dea. Otis Claflin, 65.

In Chelsea, 26th inst., Evelina M., youngest child of James and Mary Vannevar, 2 years and 2 months.

In Hubbardston, Jan. 12th, Mrs. Dolly, wife of Mr. Lampson Stone, aged 57.

In Charlestown, 28th inst., Mrs Susan Stearns, relict of the late John Stearns, of Billerica, 70.

In Concord, Mass., 27th inst., of scarlatina, Waldo, son of R. Waldo Emerson, 5 years and 3 months.

In Quebec, 15th inst., Mary Isabel, wife of W. Sewell, Esq. son of the late Chief Justice Sewell.

BROWNSON'S NEW VIEWS—New views of Christianity, Society and the Church, by O. A. Brownson, 12mo—a few copies for sale by
15 J MUNROE & CO, 134 Washington st

DISCOURSES ON HUMAN LIFE, by Rev. Orville Dewey—Contents—1, on the Moral Significance of Life—2, that every thing in life is moral; 3, Life considered as an argument in faith and virtue; 4, Life is what we make it—5, on inequality in the lot of life—6, on the Misuse of life—7, on the School of life—8, on the value of life; 9, Ilias' consolation in view of death; 10, the problem of life resolved in the life of Christ; 11, on the shortness of life; 12, reflections at the close of the day; 13, religion considered as the great sentiment of life; 14, on the religion of life; 15, 16, 17, on the identity of religion with goodness and with a good life; 18, on the call of humanity and the answer to it. Fresh supply just received and for sale by SAXTON & PEIRCE,
f5 133 1 2 Washington st.

ENGLISH BOOKS per Brittania—this day received by JAMES MUNROE & CO—Memoirs of the life of Rev Lant Carpenter, L. L. D, with selections from his correspondence, edited by his Son, Russell Lant Carpenter, 8vo—Festus, a Poem, 1 vol, 8vo—Daille on the right use of the Fathers, 12mo—Paracelsus, by Robert Bowring, 12mo—Researches into the Physical History of Mankind, by James C. Prichard, 3vols, 8vo—Thomson's Conspectus of the Pharmacopacias—Christian Teacher for January—Christian Reformer for January—Pictorial English Grammar—Pictorial History of England, 3vols, 8vo, plates. f5

THE GREAT AWAKENING—Being an account of the extensive Revival of Religion in the American Colonies, in the time of Edwards and Whitefield. By Rev Joseph Tracy.

This volume—to be published by subscription—will give a history of one of the most deeply important eras in the religious history of our country. It is by a faithful and competent author, and will contain a great amount of information, such as every Christian should be glad to receive. The size is octavo, handsomely bound, and will be printed in the best style, illustrated by portraits of Whitefield, Tenent, Sewall, and Prince, and also by autographs of these distinguished divines. Price to subscribers $2.

Clergymen and others who will obtain 5 subscribers and remit $10, shall receive the 6th gratis. Letters will meet with prompt attention.

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MITCHELL'S MAP OF THE WORLD, on Mercator's Projection, with an Index (to accompany the Map) of 600 pages. Also—an improved edition of Mitchell's large Map of the United States, with the Railroad Routes, Distances, etc. with an Index of 350 pages of valuable information.

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133 1-2 Washington street. feb 5

LECTURES TO LADIES ON ANATOMY & PHYSIOLOGY.—Saxton & Peirce will publish about the first of Febuary, Mrs Mary S. Gove's Lectures to Ladies on Anatomy and Physiology.

Orders, (post paid) respectfully solicited by the Publishers, SAXTON & PEIRCE, 133 Washington st
feb 5

NEW JUVENILES AND TOY BOOKS.—The Childs' Pictorial Music Book—do do Geometry—do do Preceptor—do do Arithmetic—with a variety of Toy Books.

Just received and for sale by SAXTON & PEIRCE,
133 1 2 Washington street. f5

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Just published. An Inquirey into the Foundation, Evidences, and truths of Religion. By Henry Ware D.D. For sale at SIMPKINS, 21 Tremont Row. feb 5

NEW BOOKS.—Received this day by TICKNOR, Agent, corner of Washington and School streets.

New Novels by Mrs. Gore—The Lover and the Husband; The Woman of a Certain Age, &c. in 2 vols 12mo.

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Family Secrets: or Hints to those who would make Home Happy; by Mrs. Ellis (late Miss Stickney,) author of the Women of England, &c. in 2 vols 12mo.

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NEW BOOKS.—Received by TICKNOR, Agent, corner of Washington and School streets.—

Sketches of New England, or memoirs of the country, by John Carver, Esq. Justice of the Peace and Quorumly 12mo.

The Flower People, by a Lady, with many colored plates.

'It is my faith that every flower
Enjoys the air it breathe.'

A Treatise on Mechanics, applied to the arts, including statistics and hydrostatics, by the Rev. H. Moseley, published under the direction of the committee of general literature and education, appointed by the Society for promoting Christian knowledge.

An Essay on Ancient Coins, Medals and Gems, as illustrating the progress of Christianity in the early ages, by Rev R Walsh, LL. D., 2d edition, enlarged. f5

NEW AMERICAN PUBLICATIONS.—An Epitome of the 'History of Philosophy, being the work adopted by the University of France for instruction and the Colleges and High Schools, translated from the French, with additions &c., by C. S. Henry D. D. 2 vols. Family Library; On the beauties, Harmony and Sublimity of Nature, with Notes, Commentary and illustrations, by Charles Burke, author of Ruins of ancient cities &c. 1 vol. Family Library; The Poultry Yard; a practical view of the best method of selecting, rearing and breeding the various species of Domestic Fowl, by Peter Boswell; Frederick the Great and his Times, edited with an introduction by Thomas Campbell 2 vols.; Family Secrets, or Hints to those who would make home happy, by Mrs. Ellis, author of the Women of England &c., vol. 1. containing Dangers of Dining Out; Confessions of a Maniac Somersville Hall; The Rising Tide; The Favorite Child; An Inquiry into the foundation, evidences and truths of Religion, by Henry Ware, D. D. 2 vols. 12mo. For sale by JAMES MUNROE & Co., 134 Washington street.

MONTHLY MISCELLANY OF RELIGION AND LETTERS—Edited by Rev. Ezra S. Gannett.

Contents of the No. for February.

The Christians Triumph over depression; The Test of Christian Character; The Inward Man—a Sermon. By Rev. W. B. O. Peabody; Thoughts and Sketches of Country Life; The Covenanters of Scotland; Notices of the late Rev. H. G. O. Phipps; My Centre Table—Fourth Sitting; Notices of Recent Publications; Intelligence, &c. &c. The Miscellany is published on the first of every month, by WILLIAM CROSBY & Co., 118 Washington street. feb 5

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All the new popular works for children which appear in England will be obtained; and from these the best articles will be chosen and published entire in the columns of the Gazette, together with the engravings by which they may be illustrated. Thus, in our catalogue of contributors, there will by many names, dear and familiar to the young—Miss Edgeworth, Mrs. Hofland, Mary Howitt, Miss Martineau, Mrs. Barwell, Miss Milford, Mrs. S. C. Hall, Joanna Bailli, Mrs. Southey, Miss Coleridge, and others. Thus, at a price far less than that for which such works could be reprinted in the shape of books in this country, will the most excellent treatises and stories for the young be presented.

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POETRY.

For the Register and Observer.

Thoughts suggested by hearing a 'New Year's sermon from these words, 'Come up hither,' Rev. 4. 1.

Another year has gone,
Bearing its swift along
To our life's end;
A message has it brought,
A lesson to us taught,
With solemn meaning fraught,—
'Hither ascend.'

Bright days of happiness
Our humble lot to bless,
Our God did send,—
By gifts, than life more dear,
By peace unmarred by fear,
Saying in accents clear,
'Hither ascend.'

By heartstrings sadly riven,
By sorrow's warning given
Our ways to mend;
By hopes in blossom crushed,
From the low silent dust
Speaks a glad voice of trust,
"Hither ascend.'

By graves of buried love,
By joys sent from above
To fill our cup,—
From all within, around,
Cometh a warning sound,
Calling in tones profound,
'Hither, come up.'

'Come heavy laden one,'
Our Father's holy son
Calls from the skies,—
He bids us perfect be
In love and purity,—
And ever from sin free,
Higher arise.

Rise; though the way be steep,
Though serpents round us creep,
Let faith defend;
Though thorns impede our way
And storms our progress stay,
Yet towards eternal day
Higher ascend.

By every step we gain
The nearer we attain
Our glorious end,—
Earth's pleasures fade away,—
Heaven sends a guiding ray,
Celestial voices say,
'Hither ascend.'

Onward, then, be our course
Upward, to that bright source
Of endless love;
Oh, may our years be spent
In undisturbed ascent,
Till to our view present
Those realms above.

Worcester, Jan. 1842.

For the Register and Observer.

WHAT IS GRIEF?

I asked of a captive whose last bright dreams
Had brought the sweet sound of his own blue streams;
Who had bounded in freedom his green hills among,
And the glad song of liberty gaily had sung;
But the fire of his eagle eye faded and fled,
And the hope that had cheered him was withered and dead,
And the cold hand of sorrow each vision had chilled,
That once his fond bosom with rapture had filled.

And he said, 'do ye ask what is grief of me,
Ye of light heart, and of step so free!
It is grief, the harsh clank of my chains to hear,
No hand to loose them, no voice to cheer;
To look ever up in the broad deep blue,
Spread out in the light of love's changeless hue,
And to hear the wild rush of the foaming wave,
As it sends the sad echo-tones 'thou art a slave.'

And I asked of a youth, when before him shone,
The laurels white glory had round him strown,
When his heart beat high, and his brow was clear,
And no cloud to darken his sky seemed near;
When the flush on his warm cheek was deep and bright,
And hope was unchecked in its fairy flight;
When the rainbow of promise encircled his soul
And the fountain of gladness dreamed not of control.

And he said, 'it is grief for the young heart's flowers
To wither and languish in fancy's bowers;
For the eye to grow dim with the shades of woe,
And the garland of glory to lose its rich glow;
For the world's thrilling music in silence to die,
And its verdure all faded around us to lie;
For the rose-tint of joy from our pathway to melt,
And the bloom to be chilled which the spirit hath felt.'

Then I asked of a mother; her first-born lay,
Lulled to sweet slumber by love's soft ray,
Gently it lay in its dewy rest,
Like a seraph with dreams celestial blest,
With its balmy breath, like some perfumed flower
Growing more sweet with each passing hour,
And its tiny hands on its bosom there,
As if innocence sunk to its rest in prayer.

And the mother clasped the bud to her heart,
And I saw the tear from her dark eye start,
And she parted the curls that clustering lay
On her infant's head, from its brow away,
And she said, 'it were grief to see this brow,
To earth's vain idols, a captive bow;
To see this heart from its deep wealth pour
A tide of love on the world's vain store;
To see this spirit, so pure and free,
Wander, oh God, from the path to thee,
And to see this eye, with its angel shade,
The tinsels grasp that so soon must fade.'

I turned from that mother in fear away!
I know it was her's to watch and to pray!
And I felt as I gazed on that cherub child,
There's no grief like a mother's, so deep, so wild.

Waltham. L. B. T.

MISCELLANEOUS.

For the Register and Observer.

WAR WITH ENGLAND.

Its Sufferings, Personal, Domestic and Social.

War must be, even in its mildest form, a mass of suffering. Misery is its very aim, its chief element, its grand inevitable result. Its plans are formed, its implements constructed, all its operations carried on for the sole purpose of inflicting pain and death, devastation and woe. It lives only on tears and blood. Its whole business is to butcher mankind, or make them miserable. Its agents are hired and sent forth expressly to wound and kill, and plunder, and burn, and ravage, and destroy without restraint. It concentrates the wealth, the ingenuity, all the physical energies of millions in the work of mutual destruction and misery. And must it not be a tissue of woes?

Examine for yourselves. Just inquire how soldiers are procured; how they are ordinarily treated; to what hardships and punishments they are subjected. The victim, intoxicated, cajoled, or intimidated, signs the fatal pledge that soon drags him from his home, and dooms him to the privations of the camp, to the exposures and fatigues of the march, to the horrors of seige [illegible]—Think of his coarse fare, his [illegible] and frequent exposure, day [illegible] and snow, and pinching cold—of his forced, exhausting marches, and his occasional encampment on the hard, frozen earth, on ice or snow—of his dreadful diseases endured often without medical aid, and always without a mother's care, or a sister's sympathies, with scarce a pillow for the aching head, or even a shelter from scorching suns, from drenching rains, or driving storms— of his cruel treatment, his barbarous, brutal punishments, and the nameless sufferings to which he is doomed in sieges, and battles, and hospitals.

I will not attempt to fill up this brief but terrible outline. You cannot well conceive, for example, the barbarities inflicted, under the name of discipline, upon soldiers and seamen. It is enough to make one's blood run cold only to think of them. Soldiers are sometimes so fractured by them as to become utterly unfit for service; nor is it uncommon for a surgeon to stand by the sufferers, and suspend the punishment from day to day, as they may be able to bear it without being killed outright.

I will not detail the sufferings incident to marches, nor glance at the horrors of battle; but go upon that field the day after the conflict is over. Wherever your eye turns, you behold men, and horses, and weapons, all mingled in shocking confusion. At every step you tread in blood that yesterday flowed warm in the veins of a husband or a son, a father or a brother. The wounded, the dying, the dead are scattered singly, or in heaps, all around you. Yonder perhaps, is a mother, a wife, a sister, each in frantic grief, searching in this human slaughter-yard for a son, a husband, a brother. Here is one with his limbs horribly mangled, yet still alive; and there is another all covered with blood, and crushed by the tread of war-horses, or the wheels of cannon, that passed back and forth over him in the flight. Yonder is an athletic frame that had struggled hard against his pains, and survived his mortal wounds long enough to gnaw the turf with his teeth, and plough the earth with his hands. Here is another that had dragged himself along in his own gore, till death released him from his agonies; and yonder is a young man, of fair form, and noble mien, who, as he felt the dews of death settling on his brow, had pulled from his bosom the last letter of a mother, the picture of a wife, or the braided lock of a loved and plighted one, and died with the dear memorial fondly pressed to his lips.

Nor is this all; for often are thousands left on the open battle field without food, or drink, or any shelter from suns or rains, from the damps and chills of night, or even from the voracity of famished beasts of prey, until multitudes linger out a more miserable death, the wounds of others become incurable, and the excruciating pains of some drive them to madness.

Go to a hospital crowded with such victims of war. Here is a limb shattered to pieces, and there another torn almost from the body. Yonder is a wretch with his head mangled, a jaw broken, and an eye dislocated, or crushed in its socket. Here is one feebly gasping in death, and there another raving in wild delirium, and pouring forth a torrent of fierce and withering imprecations. Here you behold one impatient for the surgeon's knife to ease his pains, and yonder another writhing and shrieking under an operation still more excruciating than his wounds. Is all this mere fancy? Would to God it were; but I might, if time would permit, easily quote from eye-witnesses of undoubted veracity, accounts still more revolting.

And are soldiers the only sufferers from war? Alas! its miseries sweep over whole empires. Just think of fields left without culture, and harvests trodden down by the rich reduced to penury, and the poor dying with hunger; of villages wrapt in flames, cities laid in ashes, and whole districts or provinces swept with the besom of desolation; of families driven at dead of night from their burning homes, the sick crawling from their couches, and mothers fleeing for their lives with their infants in their arms, and their other little ones clinging to their skirts in wild outbursts of terror and despair.

We cannot conceive the anguish occasioned by the bereavements or bare solicitudes of war. The battle of Waterloo clothed a continent in mourning; nor can any battle be fought, or the slightest victory won, without sending grief unknown through the heart of two nations. Alas! how many mothers must mourn a son, how many wives a husband, how many children a father, how many sisters a brother beloved, what multitudes a friend endeared to them by every tie of kindred and affection!

All these and countless other sufferings would come from an ordinary war; but such a war we cannot now expect with England; and should the Indians along our western frontier give full vent to their long smothered wrath, and some colored chieftain from the West Indies, like the farfamed Toussaint, instigated by British intrigue, and seconded by British skill, and power, land on our southern shores, and summon millions, now smarting under ages of wrong, to liberty and vengeance, then would ensue such scenes of horror as few among us have ever conceived.

Such sufferings would be inevitable; and what good would the war do to counterbalance them? What compensation could it offer to its butchered thousands, to its sufferers in camps, battles, and hospitals, to the widows and orphans it would scatter through both nations, to the hundreds of thousands it would clothe in mourning, or plunge into want and distress? Let those and those only, plead for war who are willing themselves to bear its sufferings.

ERASMUS.

TRUE END OF MACHINERY.

While in one of the eastern cities I attented a Mechanic's Fair, in which every variety of American manufacture was exhibited. The variety and splendor of the exhibition was truly remarkable when we think how short a time ago there were no manufactures in our country at all. The extent of this exhibition may be judged from the fact that for twelve days it was visited by about seven thousand spectators a day. Every one seemed impressed by the beauty of the scene, and the ingenuity displayed in the various contrivances. But I saw something deeper than beauty and ingenuity—I see, or think I see that God intends by means of all these mechanical improvements, not merely that the luxuries of a few should be increased, but the many should have leisure given them for thought and moral and spiritual culture. Thus far, it is true, that labor-saving machinery has not saved labor any where. All classes work harder than before. The only effect is that the standard of luxury is elevated, and rich and poor must have larger houses and greater luxuries than formerly, and work as hard as ever to get them. It is true, that there is no place where people work as they do where these machines are to be found. But this is and must be temporary—the ultimate result must be to give every human being time for thought and feeling as well as work. This, all have a right to. Man is not all hand—he has also a head—he has also a heart—and the heart and head have a right to be cared for and must by and by be thought of. In such a scene, therefore, instead of rejoicing that we can have fine carpets and splendid furniture, let us rather rejoice that means are in operation by which opportunity for reflection and feeling may by and by be brought to every door. Hitherto the majority of men have been mere drudges, but such they shall not continue to be forever. Time shall be given them to cultivate their minds and hearts, and they shall be enabled to rise to the full dignity of MEN.

HARTFORD DEAF AND DUMB ASYLUM.

The American Asylum at Hartford has been in operation about twenty-five years. The causes which led to its establishment, the preliminary efforts to that end, the introduction from Europe of the art of instruction, the results of inquiries into the number and circumstances of the Deaf and Dumb, and, especially, the success which has attended the means used for their education, have all been brought before the public mind and have not failed to make a general and very favorable impression upon that mind almost throughout our country. Besides the original institution at Hartford, five others exist, so situated as to be capable, under efficient management, of educating nearly all the suitable subjects of their care in the Union. Our own Asylum has already received about seven hundred as pupils. The large majority of these were quite incapable of education by any of the common means, and, therefore, must have remained in hopeless ignorance without some peculiar means of relief. From our own and sister institutions, all of which, it should be stated, have derived their means of education from ours, somewhat more than two thousand of these sons and daughters of misfortune have received relief, including their present inmates. In some, I may say in many cases, this has been of the most gratifying and satisfactory character. A good number have been very useful as teachers, many are mechanics and farmers, a few are artists, many are employed in manufactories; many, females especially, are usefully and happily engaged at their homes, in the various domestic occupations, setting worthy examples of cheerfulness and contentment.

THE WANDERING CHILD.

In a solitary place among the groves, a child wandered whithersoever he would.

He believed himself alone, and wist not that one watched him from the thicket, and that the eye of his parent was on him continually; neither did he mark whose hand had opened a way for him thus far.

All things that he saw were new to him; therefore he feared nothing.

He cast himself down in the long grass, and as he lay, he sang till his voice of joy rang through the woods.

When he nestled among the flowers, a serpent arose from the midst of them; and when the child saw how its burnished coat glittered in the sun like the rainbow, he stretched forth his hand to take it to his bosom.

Then the voice of his parent cried from the thicket 'Beware!'

And the child sprang up, and gazed above and around, to learn whence the voice came; but when he saw not, he presently remembered it no more.

He watched how a butterfly burst from its shell, and flitted faster than he could pursue, and soon rose far above his reach.

When he gazed and could trace its flight no more, his father put forth his hand, and pointed where the butterfly ascended, even into the clouds.

But the child saw not the sign.

A fountain gushed forth amidst the shadows of the trees, and its waters flowed into a deep and quiet pool.

The child kneeled on the brink, and looking in, he saw his own bright face, and it smiled upon him.

As he stooped yet nearer to meet it, a voice once more said 'Beware!'

The child started back; but he saw that a gust ruffled the waters, and he said within himself, 'It was but the voice of the breeze.'

And when the broken sunbeams glanced on the moving waves, he laughed, and dipped his foot, that the waters might again be ruffled: and the coolness was pleasant to him.

The voice was now louder, but he regarded it not, as the winds bore it away.

At length he saw somewhat glittering in the depths of the pool; and he plunged in to reach it.

As he sank, he cried aloud for help.

Ere the waters had closed over him, his father's hand was stretched out to save him.

And while he yet shivered with chillness and fear, his parent said unto him,

'Mine eye was upon thee, and thou didst not heed; neither hast thou beheld my sign, nor hearkened to my voice. If thou hadst thought on me, I had not been hidden.'

Then the child cast himself on his father's bosom and said,—

Be nigh unto me still; and mine eyes shall wait on thee, and mine ears shall be open unto thy voice for evermore.'

[From the Hartford Congregational Observer.]

THINGS IN BOSTON.

Boston, Nov. 6, 1841.

The Boston Public Schools, have been celebrated, and they are indeed excellent; but they are not beyond competition. The Boston system has been the model for other towns and cities, and I think the model has been equalled if not surpassed. Lowell, for instance, has public schools which are second to none; in the erection of buildings money has not been spared, and the arrangements within are admirable. In Philadelphia the school buildings are better than in Boston. I might mention many towns which closely rival Boston in public education. But Boston took the lead, and deserves high praise. Whoever wishes to obtain information respecting schools in Massachusetts, will do well to examine the Abstract of School Returns, prepared by Horace Mann, Esq., Secretary of the Board of Education.

The teachers of public schools like those in Boston, are able to instruct great numbers of pupils, in consequence of the classification of children, which the system effects. In private schools, teachers are embarrassed by having pupils of different ages and attainments; in proportion as this difficulty is avoided, can the number of pupils in a school be increased; and hence public schools, under the right system of classification, may be very large, and yet very good.

The Commercial Edifices of Boston are remarkable. On the wharves are seen such store houses as no other city in this country can show; and the depot of the Lowell rail-road, like that of the Worcester road, is on a very liberal scale. Indeed the whole commercial aspect of Boston is uncommon. It is expected that the rail-roads which terminate in that city, and especially that which will yet reach to the Mississippi, will greatly increase its business.

Private Dwellings, in Boston are built in a very tasteful manner. Instead of the tedious uniformity and plainness of Philadelphia, you find a pleasant variety. Many houses are now built with curved fronts, which gives to the streets an appearance of elegance and grace.

The Sabbath, is perhaps as well observed in Boston, as in any large city in our country. But there is, even here, a lamentable disregard of the day of God, on the part of multitudes. I doubt whether parents and Sabbath School teachers pay as much attention to the formation of right principles and habits in this respect, as they should. Clergymen are, by their occupation and circumstances, prevented from observing the extent of Sabbath breaking, as well as of many other sins; and, as a general fact, clergymen probably form too favorable an estimate of the moral state of the community in which they are placed. They see the best portion of the population, and they forget the greatness of that portion which is hastening on in the way to destruction.

An Intellectual Community, is looked for in Boston; and the cultivated part of the population deserves to be pronounced intellectual, but I have lately seen striking evidences that what is superficial and baseless, can gain attention and admiration even in this New England Athens. There are to be found every where those who are 'unstable souls,' having more love for any thing else than for solid truth and substantial thought. Yours, &c. V.

TEMPERANCE.

The Temperance movement seems to be extending over the whole length and breadth of our land—and the Temperance advocate, like a good enchanter, wherever he appears, transforms the drunkard into a good and sober citizen, and the dilapidated and wretched abode of intemperance and domestic misery, into a cheerful dwelling, abounding with comfort and happiness. In the west, the cause of Temperance is advancing with rapid strides. In St. Louis, according to the New Era, the number of signatures to the pledge is about two thousand—at Louisville, a large Washingtonian society has been formed—and in Cincinnati, according to the Chronicle, the number of tee-totalers is about *eight thousand!* of whom nine hundred were confirmed drunkards. In Dayton, Columbus, and Chilicothe, there is in each place about an average of a thousand tee-totalers—and the whole number in that quarter of Ohio, who have taken the pledge in consequence of the new Temperance movements, is about *thirty thousand!*

The Marietta Intelligencer gives some gratifying information in relation to its progress in that quarter—and it is said that the movement is now extending through the other countries.

Such intelligence must be truly gratifying to those stedfast friends of temperance who have been at their posts, early and late, to set the ball in motion.—*Journal.*

THE BENEFITS OF INDUSTRY.

There are many persons who regard every species of labor as an evil. Children are often unhappy, because they must study in order to acquire knowledge; and men and women sometimes complain, because they must sow before they can reap. To all such persons I would tell the following allegory, which may suggest the lesson, that industry is a blessing, and indolence a curse.

There was once in the city of Bagdat a little boy, who was poor, and obliged to earn his daily bread by rearing flowers in a small garden. As the price of flowers in that luxuriant climate is extremely low, he was compelled to be very industrious in order to obtain necessary food and clothing. But still he had good health, and he ate his coarse meal with high relish and satisfaction. But this was not his greatest pleasure; his flowers were a perpetual source of enjoyment. They were *his* flowers; *he* planted them, *he* watered them, pruned and nurtured them. Besides all this, they were the source of his livelihood. They gave him bread, shelter, and raiment. He therefore loved them as if they were his companions. He saw them spring out of the ground with pleasure; he watched the budding leaves and unfolding flowers with delight.

But at length discontent sprung up in his mind, and, in the evening of a hot day, he sat down in his garden, and began to murmur. 'I wish,' said he, 'that flowers would plant, and prune, and water themselves. I am tired of this incessant toil. Would that some good genius would step in, and bring me flowers already made, so that I might be saved all this trouble!' Scarcely had he uttered this thought, when a beautiful being in bright colors stood before him, and said: 'You called me, boy; what do you desire?' 'I am weary of my employment,' said the boy. 'I live by cultivating flowers. I am obliged to toil day by day, with unceasing industry, and I am only able to obtain my daily bread. If I mistake not, you are a kind and powerful genius, who can give me flowers if you will, and save me all this toil.'

'Here!' said the genius, holding forth a beautiful fan of feathers, 'take this; wave it over the earth in your flower-pots, and the brightest blossoms of Cashmere will spring up at your bidding!' Saying this, the spirit departed.

The boy received the charmed fan with great delight, and waved it over one of his flower-pots. A bud immediately shot up through the soil, gradually unfolded itself, and in a few minutes a beautiful moss-rose, blooming and fragrant, stood before him! I need not describe the transports of the little gardner. He found his charmed fan to be just the thing he had desired. He had now no labor to perform; a few sweeps of his fan brought him all the flowers he needed. He therefore spent his time in luxurious indolence.

Things went on very well for a fortnight. But now a different kind of weariness began to creep over him. His appetite, too, failed by degrees, and he no longer enjoyed his meals. He lost his interest, likewise, in the flowers. He saw no beauty in their bloom; their very odor became sickening. The poor boy was unhappy, and again began to murmur. 'I wish,' said he, 'the genius would come back and take away this foolish fan.' In a moment the bright being was standing at his side.

'Here, said the boy, handing forth the fan; 'take back the charm you gave me! Forgive me, sweet genius, but I was mistaken. The weariness of indolence is far worse than the weariness of industry. I loved the flowers which were produced by my own skill and care; but things which cost nothing are worth nothing. Take back the charm, and leave me to that humble happiness, which my own industry can secure, but which your potent spell would chase away.'

NEW PUBLICATIONS.—Just received. Sketch from a Student's Window, by S. G. Goodrich; Monadh, by Washington Allston; Pictorial Robinson Crusoe; Pictorial Vicar of Wakefield; Tales and Souvenirs of a Residence in Europe; Glory and Shame of England; Mrs Sigourney's Poems, new edition; Stanley Thorn; Lives of British Lawyers; Lyell's Elements of Geology; do Principles of do; Heber's Poems; Milman's History of Christianity; Howitt's Book of the Seasons; Arthur Cassyl; Memoir of Madame Lafarge; Mrs Austin's German Prose Writers; Early English Church; Lay Baptism; Mrs Lee's new volume of Tales, &c. &c. &c. Just published and for sale by
WM. CROSBY & CO.
nov 20 118 Washington st.

CORK SOLE BOOTS.—A few cases of this excellent article this day received. Also, a prime article of water proof Boots, with a large assortment of sewed and pegged Boots, constantly on hand and at very low prices by T. H. BELL, 155 Washington st directly opposite the Old South Church. j1-1mis

RECEIVED at TICKNOR, Agent corner of Washington and School sts.
Mrs. Sigourney's Poems, illustrated—a new edition. In the present edition numerous additions and corrections have been made, and many poems now for the first time published, inserted.
New Volume of Sermons; by Orville Dewey.—Dix courses on Human Life; by Orville Dewey, Pastor of the Church of the Messiah in New-York.
Catlin's Work.—Letters and Notes on the manners, customs and condition of the North American Indians; by George Catlin, in 2 vols, with 400 illustrations, carefully engraved from his original paintings.
New and cheap Game for Children —American Historical Cards—being a set of questions and answers relating to American History and the Government of the United States; designed for the instruction and amusement of young persons. Price 25 cents. d 29.
Longfellow's Ballads.—Ballads and other Poems; by Professor H. W. Longfellow, author of Voices of the Night, etc.

SAVINGS BANK.
THE Savings Bank for Seamen and others, No. 1 Tremont Row, is open daily, from ten A. M. to one P. M. This Institution is especially intended to afford greater facilities for a safe and profitable investment of the earnings of Seamen, and of others connected with a sea faring life, but it is also designed for *all classes* in the community, and is open to *all*, thus enabling the industrious and frugal, by commencing early in life with saving a few dollars, to make a provision for time of need. Parents may here accumulate a fund for their children, or by making them depositors, teach them the advantages of saving habit, and thus inculcate a lesson of prudence and economy which will be remembered through life.
Deposites made at any time during the quarter ending on the second Wednesday of January, April, July and October, will be put upon interest on the second Wednesday of the quarter succeeding the Deposit.
☞ Money deposited on or before the second Wednesday of January next, will be put upon interest at that time.
SAMUEL H. WALLEY, Jr. Treasurer.
dec 14 3t

BLANKETS—At the One Price Store, 28 Washington st., may be found Bed Blankets of a superior quality. Among which are the Silk bound Bath, of a large size. Families in want of this articlere assured that they are offered at the verylowest pricasuitable for Just received another lot stout Cassimeres. nov 20

NEW BOOKS.—'Which is the Wiser' by Mar Howitt; will shortly be published by JAME MUNROE & CO., No. 134 Washington street. d25

AMERICAN ANNUALS.—The Gift, 12 elegant plates, beautifully bound—The Token, 12 plates —The Gem of Superline Plates—Friendship's Offering —Rose of Sharon—The Rose—Dahlia—Violet—Lady's book of Flowers and Poetry—Youth's Keepsake —Annuallette, &c., &c.,—Beautiful Editions of Standard Works, mostly Illustrated—English and American—The Waverley Gallery, 40 plates, bound in superior Turkey—Shakspeare Gallery, 26 plates, Byron Gallery, 24 plates—Eliza Cooks Poems, Illustrated—Mrs Hemans Poems—Rogers Campbell—Montgomery—Wordsworth—Burns—Moore —Kirke White—Milton—Shakspeare—Scott's &c. &c.
OXFORD BIBLES.—A very complete and extensive variety of splendid Oxford Bibles, Testaments and Prayers.
RELIGIOUS.—The most extensive assortment of valuable religious works, suitable for Presents may be found at this establishment.
SAXTON & PEIRCE Booksellers, 133 1-2 Washington st. jan 1

CHRISTMAS AND NEW YEAR'S PRESENTS. —WM. CROSBY & Co., No. 118 Washington st., have for sale a complete assortment of Books, suitable for Christmas, New Year's and Birth day presents—among which are; the English and American Annuals; splendid editions of Standard Works; elegant copies of the Poets; the best editions of the Bible; Books of Common Prayer, &c. together with all the Miscellaneous publications of the day.
JUVENILE DEPARTMENT.
WM. C. & CO., have just published a number of most beautiful Juveniles for presents, among which are —The Youth's Keepsake; Annulette; Child's Token; Christmas Eve., &c. They have also for sale nearly all the new books for children, which have been used this season, and are constantly adding to their assortment, other articles suitable for Gifts, such as Directed Maps; Pictures, Gold and Silver Pencil Cases, &c. for sale as above. d25

BOSTON ALMANAC.—This useful annual for 1842, contains 128 pages filled with information, of great benefit to those who visit Boston, either for business or pleasure. Also the names of all the persons in business in Boston, a list of the streets, wharves, public buildings, stage routes, &c; besides a full compendium or all the important events, which have happened throughout the country during the past year. j12

LONGFELLOWS BALLAD.—Ballads and the Poems, by Henry W. Longfellow; Author of the Voices of the Night, &c. This day published and for sale by JAMES MUNROE & CO., 134 Washington st. d25

CHRIST AND HIM CRUCIFIED.—Two Sermons preached in the Bulfinch St. Church, on Sunday, Nov. 29, 1841, being the close of the second year of the Ministry of the Pastor, by Frederick G. Gray, with an Appendix, this day published by JAMES MUNROE & CO., 134 Washington street. d25

NEW AND ENTERTAINING BOOKS of a Moral and Religious character, for young people; selected with care, suitable for Christmas and New Year's Gifts, Sabbath and District School Libraries, for sale by TAPPAN & DENNET, 114 Washington street.
P. S. Clergymen, Sabbath Schools, &c. supplied at trade prices. d25

LIST OF LONDON ANNUALS, for sale by TAPPAN & DENNET, 114 Washington street.—The Gallery of Beauty or Court Queen Victoria, quarto; the Beauties of Flora, Colored plates, quarto; the Book of Beauty, 1842; the Drawing Room Scrap Book, 1842; the Keepsake for 1842; Willi's Poems, quarto London illustrated gilt; the Historical Annual 1842, Paris; the Picturesque Annual, 1842; the Forget Me Not, 1842, the London Friendships Offering, 1842; the Recreation, 1842; the English Helicon of the 19th Century; the London Christian Souvenir, 1842. 20 others, English and American, with a large assortment of books in rich bindings for presents. d25

FRENCH AND GERMAN SCHOOL BOOKS—Follen's German Grammar—Follen's German Reader and German Dramas, from Schiller and Goethe, by Chs. Follen—Surault's edition of Robotham's French Grammar—Collot's Levizac's French Grammar and Exercises—Collot's Key to the Exercises in the Grammar; Collot's Pronouncing French Reader, on a Plan of Pronunciation, New, Simple and Effective; and consisting of Selections from the best French Prose Writers and Poets—Collot's Interlinear French Reader, on Locke's Plan of Instruction, being a Key to 'Collot's Pronouncing French Reader'—Collot's French Dialogues and Phrases, with an English Translation, 4th edition—Collot's French Anecdotes and Questions, intended to be used with Collot's French Dialogues and Phrases, or separately, as a Reciting, Reading; and Question Book, 3d. edition—for sale at SIMPKINS'S, 21 Tremont Row. d4

GOETHE'S EGMONT.—This day published by JAMES MUNROE & CO. Egmont, a Tragedy in five Acts, translated from the German of Goethe 12mo 134 Washington street nov 27

NEW COMMON PLACE BOOK.—The Mnemonic Union intended to aid not only Students and Professional Men, but every other class of citizens in keeping a record of incidents, facts, &c., in such a manner that they may be recalled at pleasure, with an introduction showing its benefits and its manner of being kept, by John F. Ames, 4to. Just published; for sale by JAMES MUNROE & CO., 134 Washington st. dec 11

NEW BOOKS.—Man a Soul, by Rev. A. B. Muzzey; Count Segurs Narrative of Napoleons Expedition to Russia, 2 vols. Family Library; Fenelon's Lives of the Ancient Philosophers, 1 vol. Family Library; Joan of Arc, a Tale for the Young; Mrs. Hoffland's Farewell Tales; Paul Preston's Gymnasium; The Madison Papers, new edition, 4 vols. 8 vo.; Lockhart's Spanish Ballads, 1st American edition, 1 vol. 8vo; Egmont, a Tragedy from the German of Goethe, 18 mo; Lord Brougham's Miscellanies, 2 vols; Prof. Wilson's Miscellanies, 3 vols. 12 mo; The Divine Life, being suggestions to those who are about commencing a religious life, by Rev. William Law, with a preface by Rev. James F. Clarke, 18 mo; My Progress in Error, and recovery to Truth or a Tour through Universalism, Unitarianism and Skepticism, 12 mo; Papaie, a group of Poems touching that River with other Poems, by Flaccus 12 mo. For sale by
dec 18 J. MUNROE & Co., 134 Washington st.

SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

BIBLES AND TESTAMENTS.—Velvet Bible, Oxford edition, richly bound in velvet, gilt clasps, gilt edges, etc.; Oxford Bibles, all sizes and prices, richly bound, with and without clasps; Family Bibles, in rich binding; Testaments, large type, with the Psalms; Bibles and Testaments, every style and price; Jenk's Comprehensive Commentary, 6vols. calf; Encyclopedia of Religious Knowledge, calf; Prayer Books, all sizes, styles and prices; Townsend's Bible, arranged in historical and chronological order, with notes, etc, 2 vols, royal 8vo, cloth, sheep and calf binding.
Portfolios.—New patterns, richly embossed, with and without locks. For sale by TAPPAN & DENNET, 114 Washington street.

KING RICHARD.—History of the Life of Richard Coeur De Lion, King of England—by G P. R. James: 2 vols. 12mo—The Jacquerie, a Novel, by James—Catlin's Indians—R. H. Wildes' New Work —Love and Madness of Tasso—Baird's Travels, 2vols, with engravings. Received and for sale by TAPPAN & DENNET, 114, Washington street.

REMOVAL.
CURRIER & TROTT have removed to that well known store on the corner of Milk street, formerly kept by Davis & Brown, but more recently by Watson & Co., opposite the Old South Church, where they will keep for sale a first rate assortment of Gold and Silver Watch Trimmings, Rich Jewelry, Silver, Plated and Britannia Ware, Silver Spoons, Gold Beads, Gold and Silver Pencil Cases, do Thimbles, Fine Cuttlery, Clocks and Time pieces—all of which they will sell as low as can be purchased in any other store in the city.
Fine Watches, Clocks, Music Boxes and Jewelry, Cleaned and Repaired in the best manner, and warranted.
C. & T. feel grateful for the liberal patronage of their friends and the public, and by assiduous attention to their favors, to receive a continuation of their patronage.—They also solicit the favors of the customers of the old stand to which they have removed. Imis j1

CLOTH STORE.
J. F. DICKINSON & CO, (the former store of David G. Deane,) 51 Washington street, North of Court street Boston, dealers in Broadcloths, Cassimeres, Ladies' Habit and Victoria Cloths, Velvets, Vestings, Trimmings, &c.
Broadcloths—Extra Fine, Medium, and Low-Priced, of French, German, English and American Manufactures, of the best Woaded and durable Colors. Jet, and Blue Wool dyed Blacks. Light, dark and rich Navy Blues; Drake Neck, Invisible, Melbourne, Ravens, Polish and Bottle Greens; Dahlia, Claret, Mulberry, Adelaide, rich London, Regent, and Victoria Browns; with a full assortment of light and dark Drabs—Cadet Steel, and Oxford Mixtures, and Fancy colors.
Cassimeres—Extra Fine, and Medium Moleskin, single and double Mill'd; Velvet and Ermine Blacks, Indigo Blues, Drabs, Cobourg, Oxford and Steel Mixtures, and fancy colors, including all the permanent and desirable shades.
Buckskins, and London Duckskins—Victoria, Ribbed, Plain, Plaid and Feather Welted, of the most fashionable and best styles for service.
Ladies' Habit and Cloak Cloths—German, French and English, of the best styles to retain their lustre; Rich Violet Blues, Greens, Adelaide, Victoria Browns, and all the most fashionable colors.
Summer Cloths—Lama Cloths, Cashmaret, Bombazine, Alepines, Erminets, Cassinets, Crape Cambletts, Princetta, ribbed and Plain Linen and Cotton Drillings, &c. &c. &c.
Also—A complete assortment of rich Vestings, Goats' Hair and Imitation Cambletts, Lyons Velvets, Silecias, Cambrics, Brown Linens, Canvass, Paddings, Crequill, Gilt, Twist and Lasting Buttons, Sewing Silk, &c. &c.
J. F. D. & CO. will be constantly supplied with the Best Styles of Cloths, Cassimeres, Vestings and Trimmings, suited for the City and Country Trade, which they will sell at such prices for Cash, as cannot fail to be satisfactory. dec 25

REV. DR. CHANNING'S WORKS.—Just published, in five beautiful volumes, at the very low price of one dollar per volume, the first American edition of Dr Channing's works, with an introduction by the author. The proprietor of the above has spared no pains or expense in the paper and mechanical execution of the work, and has fixed the price so low as to place it within the means of almost every one who may wish to possess it. For sale wholesale and retail, by G. G. CHANNING, at his office No 49 State street, over the Union Bank. s25

CROSBY & CO'S. New Annuals for 1842—All elegantly bound in the neatest style, and embellished with engravings.
The Ladies Annual Register, and Housewife's Almanac, comprising an almanac, numerous receipts, directions for gardening, and much other useful information.
The Youth's Keepsake, a Christmas and New Years' Gift for young people. The Annualette, a Christmas and New Year's Gift for children. The Child's Token, a gift for children, published by WM CROSBY & CO., 118 Washington st. s23

ENGLISH BOOKS—In Rich Bindings; Splendid Illustrated Works. Elegant London Annuals &c., suitable for Christmas and New Year's Gifts.
Dean Swift's Complete Work, 2 vols. 8vo, calf.
Bishop Hall's Contemplations 8vo, London.
Goldsmith, Sterne and Irving 8vo.
Percy's Reliques of Ancient Poetry.
Lardner's Physiognomy, 8vo, plates.
The Seer and Indicator. By Leigh Hunt.
Scott's Poetical Works, 8vo, London. With notes.
Campbell's of British Poets—With an Essay on English Poetry.
Harewood's Scenery of Great Britian quarto.
Beauties of Shakspeare, numerous engravings.
Byron's Child Harold.
Coleridge's Aids to Reflection.
Poetry of the Sentiments, Poetry of Flowers.
The English Helicon of the 19th Century.
Campbell's Poetical Works, elegant edition.
Rogers' Poetical Works, elegant edition; Rogers' Italy.
Pictures of the French.
Burnet's Reformation—Burnet's Own Times.
Spark's Writings of Washington, 12 vols.
&c &c &c. TAPPAN & DENNET, 114 Washington st. jan 1

SAXTON & PEIRCE, Publishers, No. 133 1-2 Washington street, have lately issued the following orders for which, are respectfully solicited.
American Antiquities and researches into the origin and history of the Red Race, by Alex. W. Bradford, 1 vol. 8vo.
The Northern Harp; consisting of original Sacred and Moral songs, adapted to the most popular melodies, for the Piano Forte and Guitar, by Mrs. Mary S. B. Dana, Author of 'Southern Harp,' &c.
The Benevolent Merchant, or the Dealings of God in Providence and Grace, 1 vol. 18mo.
Virginia, or the Lost and Found. A Tale, by the Author of 'Constance, or the Merchants Daughter,' 1 vol. 18mo.
The Discontented Robine, and other Stories, for the Young, by the late Miss Mary Anna Fox: to which is added The Canary Bird; translated from the German of Schindt, by Samuel Prescott Dole, 1 vol. 18 mo.
The Parted Family, and other Poems, an Offering to the afflicted, and a tribute of love to departed friends, by Mary S. B. Dana, author of 'The Northern Harp,' 'Southern Harp,' &c. 1 vol. 12 mo. cl. j15

CLOTHS, CASSIMERES, VESTINGS AND TAILORS TRIMMINGS.—A good assortment of the above articles may be had at the *One Price Store*, No. 28 Washington street, at the lowest prices. Another lot stout Cassimeres of a good quality, particularly adapted to Boys wear, have been received and will be sold at $1 per yard. We are confident that this article is uncommonly low priced for the quality. Constantly on hand a good assortment of Black Cloths and Cassimeres, of German and French Manufacture, the colors of which are permanent and will retain their finish to the last. KIMBALL & PHELPS.
j15 tf

FUR LINED SHOES.—A beautiful article of Ladies Fur lined Shoes, this day received and for sale low at T. H. BELL'S, 155 Washington street, opposite the Old South Church. j1

ENCYCOPEDIA AMERICANNA—A popular Dictionary of Arts, Sciences, literature, history politics, and biography brought down to the present time; including a copious collection of original articles in American Biography. In 13 vols neat and strong binding, Waverly Novels, in 27 vols, neat binding. Received and for sale at SIMPKINS Book and Stationary Rooms, 21 Tremont Row. j8

GEMS FROM TRAVELLERS—illustrative of various passages in Holy Scriptures, with nearly one hundred exquisite engravings. Among